

GODS CALL TO

VVeeping and Mourning:

Set out in a

S E R M O N

B E F O R E

The Honorable House of Commons
Assembled in PARLIAMENT, at their late
Solemne Fast, *January 29, 1644.*

B E I N G

The day before the TREATY (at ~~the~~ bridge) began.

B Y

JOHN WHINCOP, D.D.

*Late Fellow of Trin: Coll: in Cambridge, now Rector of
the Church of Clothall in Hartford-shire.*

Published by Order of that House.

They that sow in tears shall reap in joy, Psal. 126. 5.

Blessed are they that mourn, for they shall be comforted, Mat. 5. 4.

Sicut Penitentia Comes dolor est, Ita Lachryma Testes sunt doloris. Aug.

*Apud Deum non tam valet mensura Temporis quam doloris, non tam Absti-
nentia Ciborum quam mortificatio vitiorum. Hieron.*

*London, Printed by John Field for Nathanael Web
Williams Grantham, in Pauls Church-yard, at the sign
of the Greyhound, 1646.*



Die Mercurii, Ian. 29. 1644.

ORdered that Sir Thomas Dacres and Master VVhitacre do from this House give thanks to Doctor VVhincop and Master VValker, for the great pains they took in the Sermons they Preached this day, at the intreaty of this House, at St. Margarets VVestminster, (it being the Day of publike Humiliation) and to desire them to Print their Sermons, and they are to have the like Priviledge in Printing of them, as others in the like kinde usually have had.

H: Elfynge, Cler. Parl. D. Com.





To the Honorable House of Com- mons Assembled in PARLIAMENT.

How unwilling I am drawn to expose these my
homely thoughts to public view, my former
silence in this kind, (ever till now) may
bear some testimony unto others. And cer-
tainly had not an higher Power over-ruled
my natural inclination, I had chosen rather
to have buried them in silence, then run such
an hazard of proclaiming mine own Weakness.

But your Commands (Honourable and Worthy Sena-
tors) the Desire of Friends, and Hopes of doing some
good, by pressing a Subject so necessary and so much war-
ting in these sad and secure days of ours, have persuaded me
to cast in my Mite (such as it is) God's blessing upon it I know
can make it useful to some, which is all the Time I have, or
am Ambitious of.

It has often troubled me (notwithstanding all your pious In-
junctions, and frequent Exhortations, both by former and
late Orders, Notwithstanding all the Judgements of God
daily growing upon the Land) to see the most, every Where, so
little moved, so little humbled as they are. And (I confess)
there's nothing sad to my heart more, and makes me fear an
heavier Judgement towards, then this, to think how little men
are moved, how little bettered by all that hitherto hath be-
fallen us.

It is one of the Symptomes (among Divers others) that great
Chancellour (a) of Paris makes, of the ensuing downfall of
a Church, *Fallus & superbia Ecclesiasticorum*, and it holds as
true likewise of a declining State, the want of Humility, and

(a) Gerson Pa-
risiensis part. 1.
de Regis Rui-
nes Ecclesie.

The Epistle Dedicatory.

being sensible of the Rod of God upon it. To be sick and not perceive it, to be wounded and not feel it, to be in imminent Danger, and not to heed it, is the next step to Ruine and Destruction.

O that I could say this distempered Nation of ours were not so sick, not so in danger, (as God knows) it is! Or if it be, (as it's too manifest it is) at least it were more apprehensive of its Malady, and more deeply affected with its own misery.

I must acknowledge Your care (Honorable and Beloved) in prescribing many wholsome Remedies for our Cure and Recovery: but I can never clear our negligence and stupidity, in not using those good means both God and You have prescribed as we should.

I thoughts it therefore my Duty (by Your example in Your publike places, so I in mine especially being Call'd thereunto) as a poor Watchmen of Israel to give warning, and in this Sermon to tell England what I see: namely this, That the Reason Why it is not delivered, is, because it is not sufficiently humbled, Why God does not shew Mercy, and put an end to our woful distractions is, because we are not yet fit enough to receive it.

I have prest the Duty with as moving an Argument as can be, viz. the Manner of Gods dealing with us, and because he himself requires and calls for it. What I Preached to You that were present, I have faithfully here published for the use of those that (upon emergens and weighty Occasions) were absent, not altering any thing, the better to silence all mistakes.

Whatever it be, it is Your own, the fruit and issue of Your own Commands: the Lord blesse it to you all, and You in all Your great endeavours for the Publike, that if it be his blessed Will, Truth and Peace may at last, by Your means accrew to this unthankesful, unworthy Nation: However, though Israel be not gathered, yet that You may be glorious in the eyes of the Lord, and Your God may be Your strength.

*This is the Prayer of
Your most humble Servant in the Lord,
John Whincop.*



A
S E R M O N

Preached before the Honorable
House of Commons, at their last So-
lemn Fast, *January 29. 1644.*

Being the day before the TREATY.

ISAIAH, 22. 12.

*In that day did the Lord God of Hosts call to Weeping
and to Mourning, and to baldnesse, and to girding
with sack-cloth.*



Sad Text and sad times sure well toge-
ther; It hath pleased God out of his infi-
nite Providence in this latter Age of the
world, to cast us into weeping and mourn-
ful times. I have therefore thought fit to
present you with a Subject answerable,
and call you this day to no other then
what God himself calls you to in my Text, *to weeping and to
mourning, and to baldnesse, and to girding with sack-cloth.*

And

Gods Call, to Weeping and Mourning.

And now, what the Orator (being to treat of an heavy Subject) wished of his Auditors that they were all *Animis simul ac Oculis materia parer*, answerable both in hearts and eyes to the matter he had in hand; so could I wish of all you that hear me this day, that I might have your eyes and your hearts too, your eyes to run over with tears while I speak of weeping, and your hearts too, to overflow with grief while I discourse of mourning, & of that which is the cause of them both, the troubles and perplexities of poor distressed Zion.

Nazien.

Not is it a thing so unequal I sue for, if good *Nazienzus* was so deeply affected at the Lamentations of *Jeremy*, that he profest of himself he could not forbear weeping when he did but read them, what think you would he have done had he beheld with his eyes those things he read of there. And yet *this, this is your heavy Lot this day*, not to read the stories of our mournings, with the sad Causes and Occasions of it: (those future Ages will do, I dare say, not with dry eyes) but, to hear with your ears, and see with your eyes, those things which may justly make you wish with the Prophet *Jeremy*, that your heads were fountains, and your eyes fountains of tears, that you might weep day and night for the sin of the daughters of your people.

Jerem. 9. 1.

Luke 4. 21.

In that day (says my Text) God calls for it, and as our Saviour said in another case, so do I say unto you, even this day is *this Scripture* fulfilled in your ears, for *this*, even *this* very day of Solemn fasting and humbling your souls, (as a proper duty of the day) does God call to weeping, and to mourning, and to baldness, and to girding with sack-cloth.

I will hold you no longer when you are called (it is no good manners) especially when God calls.

Attend therefore I beseech you to your Summons, for such is my Text, I can term it no other then

Gods

Gods Call or
Summons, of
a rebellious
and stiff-
necked peo-
ple: wherein
are 4 parti-
culars obser-
vable.

- 1 *Quis*, the Summoner; or *Lord*,
party calling, expressed by *God*,
three Titles. *Of Hosts.*
- 2 *Quid*, the Summons it self, and that is by
way of Call, *The Lord, &c. did call.*
- 3 *Quando*, the time of the Summons set down
very punctually, *to a day, in that day.*
- 4 *Ad quid*, the Subject, *1 Weeping,*
or what Summons to, *2 Mourning,*
3 Belduiffe.
viz. to *4 Girding with*
sack-cloth.

But before I come unto particulars as Geographers use to do, first, take a perspective or general view of a Town or Countrey with the bounds and limits of it, then afterwards describe every street in the one, and enclosure in the other: So shall I crave leave to raise one Observation in general, containing the sum of all, therby to shew you the Text in perspective, as it were at first, then afterward proceed unto particulars.

The general Observation is this.

*That there are some peentiar Times wherein God calls for Obser-
a more extraordinary measure of Humiliation then other while.*

*In what day (sayes my Text) and what day that is you shall
hear by and by.*

It is true, God expects humility and lowliness at all times, according to his own example, *Learn of me for I am meek and lowly in heart. & you shall finde rest unto your souls. (a)* And what doth the Lord thy God require of thee but to do Justice and to love mercy, and to walk humbly with thy God. A Christians life is a meek pilgrimage, *ἡμεῖς οὖν ὡς ἄλλοι* *Aqui n' foyes n' g'ardoyes*: we are all strangers and Pilgrimes here, and the path we walk in must be humility. *Humble your selves therefore under the mighty hand of God,* sayes the Apostle Saint Peter, and Christ has annexed a promise

Mat. 11. 29.
Micah 6. 8.
Chrys.
(a) Discite a
me non mandum
fabricare, non
cuncta visibilia
& invisibilia
creare non in
ipso mundo mi-
racula facere,

& mortuos suscitare, sed quoniam mitis sum & humilis, Aug. de verbis Dom.

Frustra appellamur Christiani, si imitatores non fuerimus Christi, &c.

Leo in Serma. de Nat. Dom. 1 Pet. 5. 6.

Luke 14. 11.

(b) Omnes decet as celsitudo sed humilitas gradus est, quid tendis pedem ultra te? cadere vis? non ascende, à gradu incipe & ascendisti, Aug.

Cogitas magnam constituere fabricam celsitudinis? de fundamento prius cogita humilitatis, Aug. de verbo Dom.

(c) Tertul. lib. de poenit. c. ult.

Joel 2. 11, 12, &c.

mise unto it, *He that humbleth himself shall be exalted*, No such way to be high as to be low, to be exalted as to be humbled. (b) What *Tertullian* says (c) *Nec ulleris quam poenitentia natus sum*, our whole life should be nothing else but a continued act of Repentance and Humiliation, is true, yet this hinders not, but that there may and ought to be degrees, and according to the occasion requiring it should be more intense sometimes, and extraordinary.

Take but three instances for all.

The day of the Lord is very great and terrible says the Prophet *Isai*, here's the foundation laid, what must be done then when that day comes? it follows in the 12 ver. *Turn ye unto me with all your hearts, and with fasting, and with weeping, and with mourning*, (the very words of my Text) and so goes on, *Render your hearts and not your garments*, &c. but who is this that must do it? each one a part in a corner? No, it follows in the 15. ver. *Blow the Trumpet in Zion, sanctifie a Fast, call a Solemn Assembly*, it must be an Assembly, and a Solemn one too, the People must be gathered, the Congregation sanctified, &c. Yea, but though it be so, may not some be exempted? great men? and children? and such like? No, in the 16 ver. *They must Assemble the Elders too*, (not the greatest exempted from humbling themselves) no nor the least neither, *Gather the children, and those that suck the breasts, yea, let the Bridegroom go forth of his chamber, and the Bride out of her closet*, (all chambring and merriment must be laid aside that day) nay, the Priests must not be exempt, but they the Ministers of the Lord *must weep between the Porch and the Altar*, and say, *Spare thy People, O Lord, and give not thy Heritage and to reproach*. An extraordinary humiliation, futable unto an extraordinary occasion.

Another is *Lamen. 2. 18* speaking in the former verse, *how God had thrown down and not pitied, and caused the enemy to rejoyce over them*, &c. Therefore says the Prophet in the 18 verse, *Let tears run down*, but if they do, will not a few serve the turn? no, they must *run down like a river*, (it must be a great many tears must make up a river) but say they do thus

all

all the day, I hope we may take our rest at night and be quiet, no let them run down like a river day and night too, and give thy self no rest, let not the apple of thine eye cease.

The last is Levit. 23. 27. On the tenth day of the seventh month shall be a day of atonement, what then? ye shall afflict your souls, a low degree of humiliation, yet affliction of soul must go before atonement: and it follows in the 29 verse, *Whoso that shall not be afflicted in the same day, he shall be cut off from among his people.*

Examples would be infinite to produce for the truth of this, *Ioshua* upon an extraordinary occasion, viz. (in Israels fleeing before the men of *Ai*) *rent his clothes, and fell upon the earth on his face until even-tide, he and the Elders of Israel, and put dust upon their heads.* Iosb. 7.6.

Iob in the day of his heavy affliction, *Rent his mantle, and shaved his head, and fell down upon the ground, and worshipped.* Iob. 1. 20.

David fasted, and went in, and lay all night upon the ground: 2 Sam. 12. 16.
the day would fail me to tell of *Ezra*, *Nehemiah*, the *Ninevites*, *Hezekiah* with infinite more, who upon extraordinary occasions we humbled extraordinarily.

And not without good reason.

1. Because God at such times draws nigher and comes closer up to a man or Nation, then other while, *the axe is laid to the root of the tree*, sayes *Iohn* the Baptist, so long as it did but lop off some of the outer-branches there was no danger; but when once it comes to be laid to the root, then it is high time to look about. Mat. 3. 10.

When a great Army keeps at a distance from a Town or City, the inhabitants are not much troubled; but when once it draws nigher, makes approaches, begins to intrench, and raise batteries about it, then every man therein bestirs himself, and betakes himself to his weapons. Thus God sometimes keeps at a distance, far off in other Countreys, then men count themselves secure, but when he draws nigh, makes approaches, to our very houses, Towns, Cities, raises batteries, of plague, famine, sword, &c. to break a Kingdom in pieces withal, and environs it round with his Indgements,

(c) Gravissima
peccata, gra-
vissimis lamen-
tis indigent.
Aug.

(d) Vniuscuius-
que mens tan-
tum penitendo
compunctionis
suae bibit la-
chrymas, quan-
tum se à Deo
meminit ami-
sisse per culpas.
Greg. in pa-
stor.
Exod. 5. 2.

Isai. 36. 20.
36. 37.

ments, then every one had need bestir himself, betake him-
self to his best weapons, *Christianorum arma sunt preces &
lachrymae*, such as here in my Text, *Weeping and Mourning*,
and baldness, and girding with sackcloth, extraordinary ex-
pressions of dejection, (c) answerable to Gods extraordinary
approaches in his judgements.

2. Because sins have been more extraordinary, else things had
never come to this height: Judgements make the breach, but
sin first rais'd the battery; & how great soever thy plagues are
thou must thank thy great sins that sweld them to such a bulk.

Now by the rule of proportion, as thy sins have been ex-
traordinary which have caused thy judgements, so must thy
humiliation be, (d) if ever thou wilt answer Gods call, for
in that day he looks it should be so.

3. Because that the onely way to finde comfort and suc-
cour, there are but two wayes of meeting God in his judge-
ments, either by rising up, or falling down.

1. By rising up, and standing out with God, and thus ne-
ver did any prosper, never was any thing got by that but ru-
ine and destruction; what got *Pharaoh* by his fullen stubborn-
ness, when in the pride and haughtinesse of his heart, he
cried out, *Who is the Lord that I should obey his voice, I know
not the Lord, neither will I let Israel go.* No? Yes, but
ere long *Pharaoh shall know the Lord, and shall let Israel
go*, when Lice, and Murrain, and Flies, and Hail, and Thun-
der, and Lightning, and all those ten plagues of Egypt come
pressing upon *Pharaohs* head; then, *I have sinned, entreat the
Lord for me*; and afterwards, how was he and his mighty
Host all drowned in the Red-sea, and made a spectacle of
pride and baseness to all posterities for evermore? So what
got *Rabshakeh* by all his railings? *Who is that God that shall
deliver out of my hands?* bravely spoke proud dust and ashes?
and yet how soon was he brought down? and *one Angel in one
night slue an hundred and fourscore and five thousand of his
mighty host, that in the morning they were all dead corps?* So
what got the old World by their monstrous uncleanness, but
an universal deluge? What *Sodom and Gomorrah* but fire
and

and brimstone from heaven? It were endlesse to mention *Manasses, Nebuchadnezzar, Iulian, and others, who paid deare for standing out against God. No, Woe unto him that striveth vvith his Maker*, saith the Prophet *Isaiab, Let the potsherds strive vvith the potsherds of the earth*, but if with God, know that he is able to shiver the sturdiest Okes, and bring the tallest Cedars down. Isai. 45. 9.

No good then to be done this way.

2 There is no way left then but by falling down, *c Come let us worship*, sayes *David*, and fall down, and kneel before the Lord our Maker: thus did *Moses, Iosbua, David, Israel, Job, Ezekiah, &c.* and prevailed. c Esto parvulus in oculis tuis, ut sis magnus in oculis Dei, tanto enim cras apud Deum preciosior, quanto fueris in oculis tuis despectior. Iliod. Psal. 95. 6.

These are Reasons sufficient to shew why at some peculiar times God calls for a more extraordinary measure of Humiliation then at other.

Give me leave onely to apply it to two sorts of men, and then I'll proceed.

1. By way of Reproof to all such as make no distinction of times at all. *In that day*, sayes my Text, *God calls*, in this and the like solemne dayes of Humiliation, You and the Laws of the Land call to *Fasting, Weeping and Mourning*; And would you think it possible, (notwithstanding all your strict Orders and Injunctions) that there should be a generation of men found that neither heed *Gods call nor yours*? that make choice of this day, nor to work and labour in (necessity and want of daily bread might be pretended for that) but to hunt and hawk in, to game and sport in, to drink and be drunk in? Pardon me (*Honourable and beloved*) I speak so plainly, I would to God I did not speak as knowingly, that at the same instant when you and other penitent souls through the Land, have bin mounting your prayers up to heaven, they have been mounting their Hawks, running their Hounds, as if they contended on purpose, which should obtain their aime, or mount up to heaven fastest, the cry of your prayers or their sins, when you have been prostrating your selves, and groveling upon the ground before the Lord, others have been stretching upon their beds of Ivory, weltring in chambring and wantonnesse,

f *Sævus crimi-
num, stimulus
libido, quæ nun-
quam quietum
patitur manere
affectum nocte
feruet, dic an-
belas, &c.* Am-
bros. de Abel
& Cain.
*Illecebroſa vo-
luptas eſt, adul-
terina jucundi-
tas quæ mel ba-
bet in ore, ſel in
corde, aculeum
in dorſo.* Beda.

g. *O ſævis infer-
nalis luxuria !
cujus materia
gula, cujus
flamma ſuper-
bia cujus ſcin-
tilla prava col-
loquia, cujus ſu-
mus infamia,
cujus cinis im-
mundities, cujus
finis gebenna.*
Hieron.
Ica. 48. 6.

h. *οὐ μὲν ἀνδρ-
ων αἰ νῆστευαι
τὸ τέλ. αὐ-
τῶν δ' αἰσῆς
αὐτῶν, κατὰ
ἐκείνην αἰ-
σῆσιν ve-
ναισιν.*
Clem. Alex.
Revel. 3. 16.
i *Sic pectora
magis obſeſſa mor-
bis, ſiſtu non ſunt feriend. a levi,* Seneca.

for else contending too, but at Cards and Dice, at unlawfull Games and Sports, (eſpecially on ſuch days as theſe) though three Kingdoms lay at ſtake, they would not leave their game or dalliance to ſave one.

Nay, when you have been all lockt up here in Gods houſe, or in your private Cloſets, powring out your cries and tears before God, Are there not ſome (it may be at this very inſtant) who make choice of this, as the ſureſt time to lock themſelves up in Taverns and Alehouſes, powring out their oaths and blaſphemies: and in their healths and intemperance, wallowing in their own vomit, as the Prophet ſpeaks, as if they ſtrive, who ſhould pour ſeaſt, you out, your prayers and tears: or they in, their healths and drunkenneſſe.

O bleſſed God! hat ever there ſhould be ſuch in theſe times of Reformation? whoſe delight it is to wallow in exceſſe: and riot, while their native Country, and it may be neereſt friends are wallowing in their own blood: how need had the ſword of juſtice ſearch every corner out for theſe (and if they did, I am confident, they might find ſtore of them) whoſe work it is to ravell out as faſt as you doe, men of prophane minds, who like thoſe *Cyclops* in *Euripides*, *Haud illa numina expaveſcunt caſitum*: neither fear God nor man, or thoſe ancient *Germans*, who thought themſelves, *ſecuri adverſus deos, ad- verſus homines*; exempt from fear of either, much of the ſame opinion with that impious *Devonax*, who being threat- ned with hell for his villanies, made a mock at it and ſaid, *Tunc credam cum illuc venero*, I'll beleive there is a hell when I come there and not before: Impious wretches! who may too ſoon feel to their eternall coſt, what here in time they would not believe; h. *αἰσῆς*, as *Clem. Alex.* calls them, a ſalute alienos, far from the thought or hopes either, of ſalvation, who if they fall not under judgement here, will never be able to eſcape the judgement hereafter.

2 It would not be beſide the purpoſe if I ſhould name another ſort not ſo bad as theſe, yet worthy of reproof, who do obſerve both Gods Call and yours, and take notice of

this day, but in such a cold, perfunctory, sleighty, superficial manner, as may justly provoke God, to spew both them and there luke-warm devotions out of his moth, that come and present a body here *in di vultu eius* as *Chrysost.* speaks, their soul is abroad upon their shops, their sports, their lusts and pleasures, that come with no preparation, are here with lesse attention, and depart hence with no gain or profit at all, save onely this, that they have gained one step neerer their condemnation then before.

Revel. 3. 16.

I forbear to mention such as sleep away, or talk away these employments so, that they cannot hear God when he calls; who may rightly say as *Aristotle* did (after a long Oration, being asked how he liked it) that he did not hear it, for he was thinking of another thing all the while; or if they do minde it, is to carpe or carry away something, to make sport withal when they come home; if there be any such here, I desire them to take this home with them, and make sport with it if they please: That every Sermon they hear, if they be not better by it they are the worse, and neerer their condemnation then before; and that this and other Sermons they hear and scorn, shall rise up in judgement against them another day, without true and timely repentance.

3. I shall not need to speak any thing of a third sort till by and by, who do hear, and attend, and humble themselves, and in an extraordinary manner too, it may be for a day, hanging down their heads like a bulrush, as the Prophet speaks, but turn to their old sins all the moneth after. And (God be merciful to us all in this one thing) God has lookt, and call'd, and lookt again, for above these three years, for some fruit of all our extraordinary humiliations: And there is not a Fig-tree in this Vineyard of the Lord, but he hath digg'd about it, and dung'd it, and watred it, and hath come in an extraordinary manner (as you shall hear by and by) these many years seeking for fruit thereon, and can finde none; none did I say? yes, too much bad fruit, besides leaves and blossoms of outward profession, wilde figs enow, wilde opinions and wilde fancies, wilde errors and blasphemies broacht every

Isai. 58. 5.

every day ; that the soul is mortal and sleeps with the body, that men may put away their wives and take new at pleasure, that the Law is no rule to walk by, that a man may be saved without either faith or repentance, that 'tis as impossible for a childe of God to sin, as it is for Christ himself, that the Church of England is no true Church ; the Ministry no true Ministry, the Scriptures no Scriptures, nor the infallible Word of God but inventions of men; I forbear to go farther, I dare not, such blasphemies against the Son of God, against the blessed Spirit of God, &c. as I professe I dare not mention ; and wilde wicked lives, and conversations answerable thereto, and is this all the fruit God shall have?

We all talk of Reformation, and from our souls we desire it, but still where is it? shew me one lust thou hast mastered, one passion thou hast conquered, one darling, bosome sin thou hast mortified of late more then before: Talk not of Reformation only but shew it. Was there ever more lying, cozening, malice, oppression, &c. then now? nay, (God be merciful unto us) I know not what kinde of new cheat and hypocrisie the father of falsehood hath taught some kinde of men whereby to cloak all their fraud and villanies, by a new way of pretending they are for the Cause, then they think all is well; thereby discrediting a good Cause, dishonouring a good God, abusing your good intentions, to work their own sinister ends by: Let not men talk only of Reformation, but shew it in deed and in truth: shew how much better thou art for all those extraordinary dayes? nothing but bad fruits, or at the best barrennesse after all?

Luke 13.

My soul trembles within me, to think what will be thy doom if thou goest on, surely no better then what there is pronounced in the parable, *Cut it down, why cumberst it the ground?*

I have held you too long under reproof, I pray God it may be as Solomon speaks, (*Proverbs 6. 23.*) *a Re-proof of instruction, which may be the way to life.*

2. Give me leave in the second place to turn my speech to
you

you (men, brethren, and Fathers) of whom I hope better things, though I thus speak, thereby to stir up you to the prosecution of this duty. It's that God calls for, It's that the bleeding condition of this Kingdom cries for, It's that this ensuing Treaty pleads for, It's that you are all met here together for, in an extraordinary manner to humble your selves before the Lord this day.

I need not use arguments to presse it, cast back your eyes onely to the reasons I mentioned before, and let them work kindly upon you, then I fear not the good successe they may have with you.

1. Have you not observed God coming neerer and neerer every year then other. There was a time, when he kept aloof off beyond-sea, in *Germany* many yeers together, *England* all that while was fast asleep; then he slept over into *Ireland*, and they drunk deep of poor *Germanies* cup, a cup of trembling and blood even to the very dregs; *England* thereby was rouz'd indeed, but as a man newly awak'd, scarce sensible or apprehensive of his danger, was so long a stretching and getting up to their help, that mean while they were beaten down, poor souls slain and butchered without compassion, and as little lamentation made here for them.

Well now of latter yeers, God hath come neerer over to us, with his bright sword brandishing in his hand, laying heaps upon heaps, heaps upon heaps, in most of our quarters; blood, ruine, and destruction, hath been the sad portion of too many, and God knows on whom next the lot may fall. A man would think by this time sure *England* should be awak'd, and its high time (God waken us all in his mercy, the storm bears very fierce upon us) howsoever sure this is enough to rouze an ingenuous spirit, God is drawn nigher to thee in his judgements: O that it may be thy care, in a more extraordinary manner to draw nigh him by true and unfeigned repentance, and the rather:

2. Because it is manifest thy provocations have exceeded, else it had been impossible things should have come to such a heighth as now they are. Sins against mercies,
sins.

sins against judgement, against grace, and the light of the Gospel. Oaths and Blasphemies, Superstition and Idolatry, oppression and injustice, bloodshed and cruelty, lust and uncleanness, profaneness and ingratitude, gluttony and drunkenness, in a word, contempt or neglect of God, of Christ, of mercy and all; these have wound up the string so high, that without letting it down again by an extraordinary humiliation, we can expect nothing but breaking and destruction: And let none hear (with Pilate in the Gospel) wash his hands and say, *I am free from all such iniquities.* (k) Let me tell thee whoever thou art, there's not a man or woman either, that hears me this day, but they have had a share in *filling up the measure* of poor Englands sins, and consequently of its judgements.

Mat. 27. 24.
(k) In tribunal mentis tuae
ascende contra te, & reum te constituto
ante te, nolite ponere post te,
ne Deus te ponat ante te,
Aug. de Util. pan.

Oh! it was thy pride and ambition (whoever thou art, that art guilty of such sins) that hath caused this pride of heart amongst men, these risings and swellings in the Common-wealth: It was thy excess and riot, that hath rob'd and plundred thousands, and left them not worth a bit of bread: It was thy wallowing in lust and uncleanness, hath made others wallow in their own goar: Thy error in life and judgement, that hath broach'd so many monstrous errors in the Church and Kingdom: Thy disorderly affections within, that hath made such broiles and stirs without. Here, here's matter enough of humiliation and dejection. This may presse the duty home, especially, if;

3. Lastly, you consider, there is no peace or safety to be expected any other way. The Parliament hath done what it can, Councils have done what they can, friends, and assistants have done what they can, Armies and Commanders have done what they can; (I recall my self, I wish they had, if so, in all probability it had been better with us all, then now it is) but to go on, ordinary sleighy, fasting and praying and humbling have done what they can; and yet his anger is not turn'd away, but his hand is stretched out still.

Now

Now try then, what extraordinary prayers and tears, and humiliation (1) can do : to stand out with God any longer, I have shewed before, is desperate madnesse; no way in the world left now but this, to cry mightily unto God, with the poor Prodigal, Father, I have sinned against heaven and thee, and am no more worthy to be called thy Son : with Job to roll thy self in dust and ashes, and sit down astonished at the goodnesse of God, that all this while thou wast not consumed : with David, to cry out (in another case, something inverted) if he have any delight in me, he will accept (not for mine, but for my Saviours sake) my broken heart and dejected Spirit, A broken and a contrite heart, O God, thou wilt not despise. But if otherwise, He say, I have no pleasure in him, behold here I am, here our poor Kingdom fainting and bleeding before thee is, here the representative body of it, weeping and mourning is; behold ! here we all are, do as shall seem good in thine own eyes.

Isai. 5. 25
O vera peni-
tentia quid de
te novi refe-
ram? omnia li-
gata tu solvis,
omnia clausa tu
referas, omnia
adversa tu miti-
gas, omnia con-
trita tu sanas,
omnia confusa
tu lucidas, om-
nia disparata
tu animas. Cy-
prian. de laude
pæn.
Psal. 51.

I am sorry I have been so long upon the general (though close and genuine, and the sum of all) I must be the briefer in the particulars.

And first, to begin with that which is the beginning of all, the *Quis*, the party summoning or calling, express by his three Titles, Lord, God, of Hosts.

1. Sometimes we read in Scripture of Lord alone, (Gen. 4.4.) The Lord had respect to Abel. (12. 17.) The Lord plagued Pharaoh. The Lord said, Who made mans mouth? (Exod. 4. 11.) The Lord blesse thee and keep thee. The Lord make his face shine upon thee, &c. (Numb. 6. 24.)

2. Sometimes of God alone, (Gen. 1. 3.) God said, Let there be light, (ver. 6.) God said, Let there be a firmament, &c. God said to Abram, (Gen. 17. 6.) God said to Jonah, (4. 9.) God spake unto Moses, (Exod. 6. 2.) God spake in time past, (Heb. 1. 1.) &c.

3. Sometimes both Lord and God, (Gen. 2. 7.) The Lord God framed man of the dust, (ver. 8.) The Lord God planted a Garden : so The Lord God of your Fathers, (Ex. 3. 15.) The Lord God of the Hebrews (ver. 18.) Thus saith the

C

Lord

(l) Isa. 10. 23.

22. 5.

Psal. 69. 6.

& 80. 4.

& 89. 8.

2 Sam. 5. 10.

1 King. 19. 10.

&c.

(m) Ex quo omnia, per quem omnia, in quo omnia. Aug.

Conf. l. 2. 2.

(n) Ex perpetuitate creaturam intelligitur Creator aeternus, ex magnitudine omnipotens, ex ordine & dispositione sapiens, ex gubernatione bonus. Aug. in Iohan.

(o) Summus es & non mutaris, neque peragitur in te hodiernus dies, & tamen in te peragitur, quia in te sunt & ista omnia. Aug. Conf. * Rev. 1. 8.

(p) Psal. 136. 8.

(q) Job 37. 5.

(r) Ante primordia seculorum, & ante omne quod vel ante dici potest, tu es, & Deus es, Dominusque omnium, que creasti: & apud

Lord God, (Exod. 12. 20.) The Lord God hath spoken, (Amos 3. 7.) &c.

Here all three, as in divers other places, (l) to move the more awful reverence and attention.

I shall not insist long, onely give a touch of each and so proceed.

1. Lord, יְיָ my Lords, so יְיָ Basis, quia Deus est basis, & fundamentum omnium creaturarum, because God is the Basis and foundation of all his creatures. (m) Hereupon יְיָ Dominus cui rei domestica cura incumbit, a Master who takes care and provides for all his household, upholds, provides for, and maintains them all.

This is he that here Calls, even the Lord thy Master. All this vast Universe that here thou seest before thine eyes, is but his house; All creatures in heaven and earth his domestick servants, he keeps them; he findes them, (n) he feeds them, he clothes them; O what a house-keeper here is? How many Tables doth he spread every day? How many Beds doth he make every night? How many Servants doth he keep continually? Wilt thou not answer when this great Master calls?

Disobedience and want of attendance in some Servants have procured the frowns of their Lords, and turned them out to shame and beggery. O! what wilt thou do if this great Lord frown upon thee? If he turn thee out of doors whither wilt thou go? Let me tell thee this, thou wilt never get so good a Master again. This is the first Title, he is thy Lord and Master.

2. It is God too that calls, יְיָ he who is an Eternal being of himself, who was and who is, and who is to come, (o) God blessed for evermore.

The God in whom all other beings begin and end, (r) the eternal Creator, he who has made the Heavens by the word of his mouth, and all the host of them by the breath of his lips; The Sun to (p) rule by day, the Moon and the Stars to govern the night, who thunders with his voyce, yea, and that a glorious voyce, He who hath made the Earth to hang upon nothing,

thing, (q) and all creatures therein by the word of his power. He who hath made the vast Ocean, and set bounds and limits to its proud waves: 1 Who hath made Leviathan to take his pastime therein, Who maketh the Sea to boil 2 like a pot, the Sea like a pot of oymment. This is that God, and this is his Name. He who hath made all, preserves all, and can as easily destroy all again. He who is o Gods the All-seeing God, (r) whose eyes are ten thousand times lighter than the Sun, which run to and fro 3 through the whole earth, who 4 sees all thy wayes, and ponders all thy pathes, behold thy lying down 5 and rising up, looks upon thee in thy private (s) Closet, in thy bolted Chamber, under thy drawn curtains, in the dark and black night, sees all thy secret villanies and stoll embraces, beholds all thy lusts and wantonnesse, all thy plots and villanies: This is that God that Calls, whose dreadful power thou art never able to withstand.

3. If this will not move thee, take in one Title more, he is not only Lord, and Lord God, but Lord God of Hosts.

The Lord is a man of war, 6 sang Moses of old, the Lord is his Name; and he had need be a man of war, that hath so many hosts under his command.

It may be it will be demanded, How is he said to be the Lord of Hosts? I answer, in a word; As all creatures in the world, visible and invisible, are at his command, he made them, and he is the great governour over them all. Nor is it one Host alone that he is commander over, but many are his Hosts, search from the heavens above, to the valleys of the depths beneath; and you shall finde all full of Gods Hosts.

Under the earth, floods and waters, stones and minerals, the crooked Serpents lurking in their dens, and Monsters hidden in their holes, are all Gods Hosts, ready to come out at his command.

Above the earth, Beasts and all cattel, fish and feathered fowl: nay, the least and basest of the creatures, Frogs, caterpillars, lice and flies, what hosts of them did God bring upon one of the proudest Tyrants that ever the Sun beheld, and subdued them withall, Exod. 8?

te rerum omnium instabilium stant causa, & rerum omnium mirabilium immutabiles manent origines, & omnium irrationabilium & temporalium sempiterna vivunt rationes, &c. Aug. conf. l. 1. c. 6.

(q) Iussit & extendi campos, subfidere vallas, Fronde regi sylvas, lapidosos surgere montes Lactant.

(r) Deus totius oculus est quia omnia videt, totius manus est quia omnia operatur, totus pes est quia ubique est. Aug. in 1 Iob 38. 11. 2 Iob 41. 31. 3 2 Chro. 16. 9. 4 Iob 31. 4. 5 Psal. 139. 2. 6 Exod. 13. 9.

(s) Nesciunt quod ubique sit, quem nullus circumscribit locus: & solus es praesens, etiam his quae longe sunt a te. Aug. conf. l. 4. c. 2.

I need not mention here *Hostes of men*, most properly said to be the Lords, because of the particular visible influence and disposall hee has of all armies in the world; they move not without his warrant, they stir not without his Command, not a storke struck but God guides it, not a bullet let fly but God directs it; How mighty a Prince count you him, that hath three or foure huge Armies on foote at once? The Lord hath more, All the hosts and men in the world, he is Lord General over them all, and leads them forth, and draws them in *whisber* for mercy or for iudgement, as seemeth good in his owne eyes.

Psal. 146. 3.

Will you go higher, into the *Aire*, and see what Hosts he hath there? *Fire, hail, snow, vapours, winds and stormes, all fulfill his word, (yet higher) the Heaven, the Sun, the Moon, the Stars, and all the hosts of them.*

Yet higher, *above the Heavens*, Angels and Arch-Angels, glorious Cherubims and Seraphims, standing all ready to obey his word.

O! what a Lord here is indeed? the Lord God of Hosts.

Use.

1 What *Terror* should this strike into every rebellious sinner, into all the enemies of Gods Church and children, while they consider they doe nothing but *kick against the pricks*, wage war against the King of Kings, against the Lord God of Hosts (1)?

(1) *Insectantur & oderunt servos Dei & in eis Deum. Sal- vian. de Pro- vid. l. 8.*

O! think on it sadly by thy self alone sometimes, and say, whom is it that I revile so, by my Oathes and blasphemies? whom is it I buffet by my injustice and oppression? whom is it I so oft outdare by my incorrigible stubbornnesse? whom doe I thus persecute by my rage and malice, but this Lord, even the *Lord God of Hosts*?

O blessed God! that ever *dust and ashes* should be so audacious thus to contend with its maker? did an ordinary Lord or King come against thee but with a few thousands, how wouldst thou feare and tremble? what horror and amazement then should possesse thy soule, when thou considerest the *Lord, the Lord God of Hosts* is coming against thee with

with all his hostes, with all his iudgements, and then thinke, if the least of them all was able to subdue so mighty a Monarch as I mentioned before, what is the greatest, and the great God of them all able to do? When thou crusest a gnar or fly in thy window with thy finger sometimes, thinke with my selfe, thus and far easier can God presently crush me to peeces! when thou treadest (as thou walkest along) upon a poor worme or Ant that lies in thy way, say, thus and ten thousand times easier, can God trample me into dust, and tread me into nothing.

Tremble thou earth (saies David) at the presence of the Lord, at the presence of the God of Jacob; If the earth, that vast and durable body, that never was capable of sinning against its maker (onely clog'd and stain'd with thy impurities) must tremble so, what need hadst thou dust and ashes, lighter then vanity it selfe, to quake and dread to offend so high a God, that can soone resolve thee and all the world into their first principles, and tumble all into its first Chaos again? Psal. 114.7.

Nay, let not desperate sinners onely, but even all the Nations of the world, yea you righteous of the earth, *Stand in awe and sin not; commune in your own hearts and be still*, let all dread and reverence before his presence, before he come to shake terribly the earth. Psal. 4.4. Isa. 2.19.

2 Mean while *lift up your heads O ye gates, and be you lift up ye everlasting doors, lift up your heads O ye righteous, and be joyfull all you that be true of heart; why? For he who is your Saviour, is mighty, even the Lord God of Hosts.* Psal. 24.1,2,3.

What is it that you feare? what is it that you are afraid of? *If the Lord himselfe were not on your side; If the Lord himself were not on your sides when men rise up against you, indeed then you had cause to feare, to feare that they might swallow you up quick when they are so wrathfully displeased at you. But when you consider that The Lord is with you while you are with him, and if you seeke him, he will be found of you: Why then are your hearts cast down, and heavinesse takes hold upon you? Doe but you keepe close* 2 Chron. 15.11.
to

(t) Psal. 46. 1. 1.

1 Sam. 3. 9.

(u) *Dic anima mea, salus tua ego sum: sic dic ut audiam: ecce aures cordis mei ante te Domine, aperi eas.* & dic anima mea, salus tua ego sum: curram post vocem hanc & apprehendam te. Aug. Conf.

1. 1. c. 5.

(x) *Quam velox est sermo, ubi Deus magister est? Cito discitur quod docetur.* &c. Leo.

Exod. 10.

1 Sam. 3.

A&S. 9

(y) *Ignis invisibilis, & voce sine sonitu docentur corda; foris est ignis, sed intus qui scientiam dat.* Greg. in Moral.

Bern.

(z) *Sanctum semper opus in me spirat ut cogitem, compelle ut faciam: suade ut diligam: confirma ne ut teneam te, custodi me ne te perdam.* Aug. in Epist.

to this God, walke in his ways, depart not from under his banner, then for thy comfort know, there are more with thee then can be against thee so long as the *Lord of Hosts is with thee, and the God of Jacob is thy refuge.*

3 Let the consideration of all this (in the last place) command attention from the deafest eare; Shall thy Lord speake and thou not hear? Shall thy Lord God call and thou not answer? The Lord God of Hosts, and thou not regard? what running and striving there is who can come first, when a King or Lord calls? O let not the *Lord of Lords and King of Kings* call so oft, and thou slight or neglect it. *Speake Lord* (sayes young *Samuel*) (t) *for thy servant heares*; *speake Lord* (say thou) (u) *speake to my eares that they may heare, speake to my memory that it may retain, speake to my heart and affections that they may be obedient, speake to my life and conversation that it may be answerable, then shall thy servant heare aright,* (x) *and not before; only let it be thy care to listen, and give care when God calls, and that's in the next word, the second generall part of the Text.*

I I The *Summons* it selfe, by way of Call, *In that day does the Lord Call.*

It will not be amiss in the first place to enquire what is meant by, or how God is said to call; for to expect that he should appear as he did to *Moses*, and *speake face to face*, or to call by a vocal *Summons* as he did *Israel* from *Mount Sinai*, or *Samuel* in the *Temple*, or *Paul* from heaven, &c. were madnesse in any now, and beyond either warrant or example.

There are some other ways then, how God is said to call, and they are divers,; I'll only mention four.

1. *Spiritu*, Inwardly, by the motions and inclinations of the *Spirit of God* in the soul of a man, *Verbis mentalibus* (as *Bernard* (y) speaks) by a voyce within, when a man hears as it were a *voyce* speaking in his bosom, sometimes sweetly breathing good motions, good desires into his soul, putting him forwards to vertue and holinesse, (z) as *David*, (1 Chron. 17. 1.) to build the Temple, and *Israel* to turn unto the Lord, (Hos. 6. 1.) Otherwhile checking and putting a man back from

from the wayes of sin and Wickednesse, (as Ioseph, Gen. 39.9.) How can I do this great Wickednesse and so sin against God? Answerable to that gracious promise of his (Isa. 30.21.) Thine ears shall hear a word behinde thee, saying, This is the way, walk ye in it, when you turn to the right hand, and when you turn to the left.

I need not explain it further, it may be the same spirit within you (at this present) prompts you to the remembrance what this call is, and how oft God hath called this way, and you have neglected it.

2. *Verbo*, outwardly, by his *Word* and *Ordinances*, like Aarons Bells, (a) sounding in mens ears, or like Moses Trumpets, (b) calling men to God. Thus spake God himself (c) once upon Mount Sinai, in a dreadful and terrible voyce, which made Moses himself cry out, (d) I exceedingly fear and quake.

Since by his Prophets, Thus saith the Lord, (Isa. 7.7.-28.16. (d) Heb. 12.21. Ezek. 2.4-5.5. Amos 5.3. Obad. 1.) Thus saith the holy One, (Isa. 30.12.) the high and lofty One, (Isa. 57.15.) Hear the word of the Lord, ye Rulers, (Isa. 1.10.) the word of the Lord, O ye Kings, (Jer. 22.2.) O ye Nations, (31.10.)

And thus in this later Age does he call by his Ministers, (Heb. 1.1,2.) *Audio te loquentem Domine* (said Augustine sweetly) in tot libris, in tot concionibus, &c. There's not a good Book you read, not a Chapter you look on, not a Sermon you hear (formerly often, and now at this instant by my unworthy mouth) but every one is a several Call from God; and this is the second way.

3. *Misericordis*, By his Mercies; so Nathan to David, (2 Sam. 12.7.) Thus (saith the Lord) I Anointed thee King over Israel, I delivered thee out of the hands of Saul, I gave thee thy Masters house, and Wives into thy bosom, and gave thee the house of Israel and Judah; and if this had been too little, I would have done more, &c. Wherefore hast thou despised the command of the Lord? &c.

The last words intimate, how every one of the former were so many several Calls from God, to bid David have a care he shew'd not himself unthankful.

So

So (Isa. 5. 6.) My welbeloved had a vineyard in a very fruitfull hill, and he fenced it, and gathered out the stones thereof, and planted it with the choicest Vine, and built a Tower, and made a Winepresse in it; all this planting, watering, &c. are so many severall Calls, for what? it follows in what he looked for, to wit, that it should bring forth Grapes. The like you have (Micah 6. 3.) O my people, what have I done unto thee, wherein have I wearied thee? I brought thee up out of the land Egypt, I redeemed thee out of the house of bondage, I sent before thee Moses, Aaron, and Miriam, &c. all these were as so many Calls.

So there's not a Mercy thou receivest, not a blessing thou obtainest, not a danger thou avoidest, whatsoever good befalls thee, Spirituall or Temporall, for, soule, Body, or Estate, all are so many Calls from God, to teach thee to be answerable.

4. *Iudiciis*, By *Iudgments*, Crosses, and afflictions, so (Micah 6. 9.) The Lords voice crieth unto the City, and the man of Wisdome shall see thy Name; the Lords voice cry? how does it cry? *Ans.* in the next words, *Hear ye the Rod, & who hath appointed it!* viz. There is a secret Voice in the Rod of God, in all the Iudgments and corrections of God; by that Rod does the Lord cry, and therefore that Voice his people must heare. *Hear ye the Rod, &c.* (a) So (Amos 4. from the 6. Verse downwards) I have given you cleanness of teeth, withheld the rain, I have smitten you with blasting and mildew, I have sent among you the pestilence, I have overthrown some as God overthrew Sodom and Gomorrhath; and what's the burden or under-song, almost of every Verse? *Yet have ye not returned unto me, saith the Lord.* Intimating thereby, that by every one of these God gave a secret call to turne to him; which they not answering, God complains of so often, *yet have ye not returned unto me, saith the Lord.* These four severall wayes doth God call.

The Question now is, which of these is meant here? one or all?

I answer, God had cald often by two of these before.

1. By his Spirit, often breathing upon them, putting good resolutions,

(a) *Etsi non lo-
quatur Domi-
nus, satis ta-
men flagellis
ipsis & plagis
vocat; Vt enim
Scripturam no-
bis omnem,
Propbetas, Do-
ctores, & Mo-
nitores deesse
figamus, a-
rumnis tamen
& calamitati-
bus nos erudit,
ut breviter de-
finire possimus,
quamvis pla-
gam, vocatio-
nem ad pœni-
tentiam esse.*
Calvin in loc.

solutions, good desires, good purposes into their hearts, as Micah 6. 6. *Wherewith shall I come before the Lord, and bow my self before the high God? Shall I come with thousands of rams, or ten thousand rivers of oile? Shall I give the first born of my body for the sin of my soul, &c.* And (Jerem. 31. 18) *I heard Ephraim bemoaning himself, thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke; Turn thou me, and I shall be turned, for thou art my Lord and my God.*

2. By his *Mercies*, they were his spouse, his darling, his well beloved, his vineyard, nothing too dear for them, they had his Laws, his Statutes, and his Ordinances, for no Nation under heaven had he done so as for them: and yet these two voyces could do no good, they were a stiff-necked and back-sliding generation.

Therefore God tries the other two.

1. Sending his servants daily, rising up early and sending them, *Jer. 7. 25.-25. 4.-26, 5.* threatening, warning, promising, deterring, using all means possible.

2. By his *Judgements*, as in the forementioned place, (*Amos 4.*) as likewise all this Chapter over, in those stirs, troubles and distractions that were amongst them. These two are especially meant here, when the other two would do no good, and more principally the last of all.

Whence I shall desire you to observe with me, Gods manner of dealing with a Kingdom or Nation.

1. *How he seldom strikes, but first he calls and gives warning.*

Observ.

2. *How for the most part he begins with the soft still voyce of his spirit and mercies, then louder with his word, at last, loudest of all by his judgements.*

I will put both together, and yet dispatch it in a word, because it hath been often largely handled in this place before.

It were endless to heap up Examples for the truth of this.

Let the old world say how long God bore with them, even

one hundred and twenty years : *Noah* preaching, and *God* waiting all the while for their conversion. Let *Pharaoh* speak, how long it was ere *God* destroyed him; not till after ten several warnings, and many more provocations. How oft was *Lot* grieved with the unrighteous conversation of the *Sodomites*, and no doubt, warned and preached Repentance unto them? How did *Jonah* go up and down the City crying, *Yet forty dayes and Nineveh shall be destroyed*, before *God* utterly overthrew them?

Nay, look over all the Prophets, *Isaiah*, *Jeremiah*, *Ezekiel*, and the rest, and see those heathen Nations, how *God* vouchsafed to warn them. The burden of *Tyre*, the burden of *Moab*, the burden of *Egypt*, of *Babylon*, of *Ammon*, of *Edom*, &c. Thus saith the Lord unto, &c. Thus saith the Lord, &c. here's warning upon warning even unto them.

But *inftar omnium*, famous is the manner of *Gods* dealing with his people of *Israel* above all the Nations in the world; how many warnings they had, how many Prophets he sent, how many means he used, were endlesse to recite : he that is but ordinarily vers'd in the story of the Bible cannot be ignorant of this, how many sweet motions the Spirit of *God* breathed into them, how by his servants mouthes and messengers he sent, warning them by his Word to turn to him. How he spake by his mercies Spiritual and Temporal, such as no Nation in the world enjoyed beside : and yet all these would not do : At last *God* calls here by his Judgements, every several plague crying to them to repent, every several blow speaking aloud to warn them from their evil wayes, and turn unto the Lord.

And now Tell me O ye daughters of *Jerusalem*, what could *God* do more to his Vineyard that he hath not done?

If any convinc'd of the truth of this

Demand now, and desire to know what should be the reason why *God* usually takes this gentle course with his rebellious and stiff-necked people, these four (midst many more) may abundantly satisfie.

1. That thereby the goodnesse and mercy of *God* might be
de-

declared to all the world, how slow he is to wrath, how ready to forgive, and how loth to punish, that as *Tambrlain* going to besiege a City, first hung out a white flag, in token that if they would surrender, there was hopes of mercy for them; if that would not serve, next day a red flag; after a black, to tell them, blood and ruine must be their portion, if they neglected so fair a warning. So doth God likewise; many white flags of mercy, many red flags of blood, many black of destruction and desolation doth God hang out, before he utterly destroys a Kingdom or People.

They that intend Ruine presently, give no warning; why is a man warn'd but in mercy that he may take heed? *If that Nation will not turn,* (saith God) *I will whet my sword, and bend my bow:* his very whetting and bending, is, that they might take notice and so prevent him: and again, *I afflict not willingly;* as a tender Father is hardly drawn to correct his childe, or cast him off, so God to destroy his poor creatures.

Psal. 7. 12.

Lam. 3. 33.

There are two places wonderful remarkable for this purpose, (*Isa. 1. 24.*) *Ah! I will ease me of mine adversaries, I will avenge me of mine enemies,* Ah! as if it came from him with regret with much grief and unwillingness. But especially that of (*Hos. 11. 8, 9.*) *How shall I give thee up Ephraim, how shall I deliver thee Israel? how shall I make thee as Admah, how shall I set thee as Zeboim? my heart is turned within me, my repentings are kindled together. And ver. 9. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim, for I am God and not man, the holy One in the midst of thee.*

Was there ever such expressions? such yerning of the bowels in a tender Nurse or Mother as here are?

Nay in this very particular *Call of God* to this Nation, in these words, there are three things observable, every one magnifying the goodness of God exceedingly.

1. *Idem qui punietur primus vocat ad poenitentiam,* he's Masculus. first in his Call. A man would think it were far more fit, they should Call first, and call again, and again upon him, but

contrary to all Reason, He, He who is provok'd, who is about to strike, first calls on them.

2. Not once, but *often*, by *Spirit, Word, Mercies, Judgements*, nay, before and now too, still warning.

3. Not onely before and now at this time, *sed in illo ipso die, in ultimo die*, (b) (as one says) in that very day, the last day warns still, never gives over so long as there's hopes, never ceases till there was no (c) remedy.

All these wonderfully magnifie the goodnesse and forbearance of God.

2. To *Melt* the hearts of the Sons of men, when they shall once reflect upon themselves and think, What has God call'd so many times? so many wayes? and yet I stop mine ears? these thirty, forty, fifty years hath God been calling upon me, by his *Spirit, Word, Mercies, Judgements*, and *Will* nothing melt this hard heart of mine? *Ab erubescere pulvis & cinis* (as Bernard passionately) *blush, blush sinful dust and ashes*, and thus think with thy self: God might have cut me off in the very act of my uncleannesse (if it had pleased him) as he did *Zimry and Cosby*, and yet how many acts have I committed? God might have stopt my mouth for ever, with the Oath and Blasphemie in it, as he did *Pharoah, Senacherib, Herod*, and others. He might have struck me dead when I was last drunk, as *Nabal, Holifornes, &c.* or cut me off in the midst of my rebellion and wickednesse, as he did *Pharoah, Absolon, Corah* and his company. Well, I see God hath not dealt with me as with others, nor rewarded me as I deserved. *O melt, melt* thou hard heart of mine, for this is that which God expects of thee.

3. To *stop the mouths* of all gainfayers who soever; should God destroy without call or warning at all, men might have something to plead, (though nothing justly against God) but some would be ready to complain and say, Had God spared me but once or twice, I had never done the like again. If I had but had the least warning, I would never have gone on so far as I did &c. Well, (rebellious sinner) thou shalt never say, but God hath warned thee again and again, by mercies.

Musculus.

(b) In illa ipse die, qua impleta erit & maturatio illorum iniquitatis, ut apud quem aderat iuxta iudicium, ac supplicium de impietis sententia funderetur. Musculus in loc.

(c) 2 Chron.

36 16.

Bernard.

cies and judgements, and many ways else, and that thus many years together : Thou shalt never say, that God tooke thee at an *advantage*, the refore stop thy mouth, and give God the glory *perdis tua ex te*, thou hast sinned, and the Lord is righteous.

4 For the *Salvation* of his poor creatures, *Si quoties peccant homines, sua fulmina mittat Iupiter, &c.* If God should smite as oft, as soone as man sins, no flesh were able to stand in his presence : *If the Lord were extreme to marke what is done amisse, who then were able to abide it ?* But God does not strike so soone, is not so extreame, why ? that men might be converted and turne to him, for *as I live saith the Lord, I desire not the death of a sinner*, the salvation of one is more to me then the subversion of thousands.

Psal. 130. 5.

Ezek. 33. 11.

I need not insitt long hereon, the best way will be to bring it close home unto our selves.

1. By entring into our hearts, and considering with our selves, whither God hath not call'd us thus, yea, or no. To omit those many overtures of peace, of mercie, of reformation, and the like, God hath made to this sinfull Land, like so many tokens from the *Spirit of God*. I dare appeale even to the consciences of you that heare me this day, whether you have not heard Gods first *Call* many times within your bosoms ? It may be in the morning ere the day was light, as soon as ever thou wast awake, whispering in thine ear, this or some such sweet invitall, *Return, return, O Sbulamite*, I say, *return, return* : it may be at midnight, when deep sleep falls upon the sons of men, checking thee for the sins of the former day, warning thee of thy evil ways, moving thee to repentance, cheering thee with hopes of mercy. I am perswaded heres not one present, but at one time or other, may remember and say, Thus and thus God hath call'd me, such a day I could not be quiet, my heart spake so within me, and bad me leave my sinful courses, such a night when I lay waking, the rowlings on my bed were not more then the rowling of my bowels, such pangs and *motions* I had in me, well, God did call me then.

U/c.

Cent. 6. 13.

And as for *Mercies*, O what *Nation* under Heaven hath e-

ver

Gen. 49. 25.

ver had those strange deliverances, those Wonderfull preservations, such abundance of mercies, such plenty of blessings as we have had? Blessings of Heaven above, blessings of the deep that lyeth underneath, blessings of the breasts and of the wombe? So that what was Prophecied of Ioseph, has truly proved Englands portion, The blessings of our Fathers have prevailed above the blessings of our Progenitors, unto the utmost bounds of the everlasting hills they have been upon the head of England, and upon the crown of the head of them that are separate from their brethren. That strange Preservation in Eighty Eight, That never to be forgotten Gun powder Treason, I hope are fresh in your memories still, and shall be in your Childrens after you. The day would fail me, to recount other your preservations from *civill Wars* so oft, from *Plague*, *Famine*, from *Enemies*, from the worst of all *Popish Superstition* and *Idolatry*: To tell you of the long *Peace* *Plenty* and *Abundance* of all the good Mercies of God, *Spiritual* and *Temporall*, we have enjoy'd above all our neighbours round about us: None can deny all this.

3.

Nor has he been unanswerable in his other Call, by his *Word* and *Ordinances*. Oh how many years now together has that silver Trumpet of his *Gospel* never been still? How long have *Aarons Bells* sounded lowd in our ears? how long have we been blest with as able, learned, powerfull a *Ministry* as ever Nation did enjoy? Midst all the rottennesse and corruptions of the Times, yet still have we had some that stood close to God and to his Truth, that like *Fish* tasted the sweeter, and fresher, in those brackish streames, and like *Camomil* trodden down yielded a more fragrant smell; I dare challenge all the world to equall us in this Call, such plenty and abundance of preaching, as I am confident, no Nation under heaven ever enjoy'd the like.

4.

Nay (lastly) this not doing, has not God endeavoured to reduce us by his last Call, frequent *Judgements* and plagues amongst us? How oft has he sent all his three sore judgements? his *flagella aculeata*, amongst us in a dreadfull manner? to say nothing of the *Famine*, scarcity and want has

has been in the countrey, and in divers Families; what hard shifts many have made, (yea, and in this City too) to preserve their lives with *that* which was scarce meat for Hogs, much lesse for men? *Grains* having been their daily food for them and their children, and that for divers weeks together, and glad they could get them. How many have died for want of bread? how many have been starved and fallen down dead (I am sorry I can say one within these ~~few~~ *few* dayes) even at some of your doores, in the middle of your streets?

How ever, (I hope) you have not yet forgot, how oft and lowd, God has call'd by the *Plague* formerly and of late, what heaps upon heaps, heaps upon heaps, God has laid even in the midst of this royall City: how he has spoke unto you (it may be by the mouthes of your neerest friends) Stand off, come not neer me, I am infected (with the Leper in the old Law) I am unclean, I am unclean.

And both formerly, by all those broils in the Barons Wars, in the sad divisions twixt York and Lancaster, and of late, how lowd hath God call'd unto us by the sword in these bloody, unnaturall, civill, uncivill wars both in *England* and *Ireland*? every *Shreek* of chaste virgins raviſh'd first, and murdered after: every *Tell* of poor infants stab'd or thrown out to starve and die: every *Cry* of aged men and women ſling for their lives: every *Sigh* of poor wives that have lost their husbands: every *Sob* of aged parents that are rob'd of their children, every *Groan* of so many bleeding dying men, every one of these, and thousands more, (the sad issues of our sad divisions) are like so many mouths & voices from God, calling to, and telling us that he is angry.

Well, deny none can, but that God has call'd by all these; if any doubt, I'll answer him no otherwise, then as *death* in the fable answered him whom it promised to give *Warning* to before hand, and yet tooke him away sodainly, being challenged of breach of promise, answered, It did give him warning: For, do you not remember you had an *Ague* so many years ago? I gave you warning then: a Feaver another time? I gave you warning then: a fall off
your

your horse another time? I warned you then: such a time you lost a childe, I warned you then, &c. none can deny, but many of these ways God hath warned us all. There's no question of that.

Onely, here's the *Question*, how have wee attended to these calls? O my soule trembles within me, to thinke how many soft *breathings*, how many sweet motions, how many puttings forward of ~~our~~ spirits to good, we have contemned, despised, or at the least neglected. Doeſt thou not remember how such a time, through the working of thy *bowels* within thee, thou waſt reſolved to leave thy ſinfull courſes, to turne unto the Lord and amend thy wayes, and yet to this day not amended, but as bad as ever?

And ſurely it will be one of the *ſaddeſt Meditations* in hell, when a damned ſoule ſhall recall all the good motions and reſolutions it formerly had, ſuch a time upon my ſick bed, how I vowed if God would ſpare me, what a convert would I be, and yet (reſtored to health again) how I fell to be as bad as ever I was before: how another time in a great *danger*, another time at a Communion, at a funerall, at a faſt another time, O! how was I ſtung with ſuch a Sermon? how home did the Preacher come to my very heart and inwards? what reſolutions then did I make with my ſelf, to live thus and thus *Quantillum abſui*? O had I but turned to God then (I was very neare it) how happy a creature had I been? how had I eſcaped theſe eternall flames? but I would not, I neglected that call, and therefore now too late, too(c) late God knows doe I bewail mine own folly, and this unavoidable miſery is come upon me,

And for *Mercies*, may not God juſtly upbraid us as he did the Cities in the Goſpel, *Woe unto thee Corazin, Woe unto thee Bethſaida, for if the mighty Workes which were done in you had been done in Tyre and Sidon----*

So if the great things that have been done in *England*, had been done in *Tyre and Sidon*, in *Turky* or *India*, in all probability, they would have repented long ago in *Sack-cloth and aſhes*.

(c) ἵταν δὲ
ἰπποῦ δὲν ἀπὸ
τοῦ ὄντος; καὶ
μειδιᾶς βυλε-
ῶμεν, ἵδιν
μεγαλύνει
αὐτόν,
Chryſoſt. hom.
Matth. 11. 20,
21.

Certainly never Nation hath been more blessed, yet never Nation more unthankful. O how oft have we *Surfatted* of the good mercies of God, till (like *Quails* with the *Israelites*) they have come out of our very nostrils? not onely surfer of meat and drink, and other the good creatures of God, but surfer of our ease, of our plenty, of our abundance, of our strength, nay, of our very peace, for which now, God hath justly taken it away from us.

There was a time (many years ago) when we longed for ~~war~~, our fingers itcht to be fighting, conceiving it would conduce more to our plenty and abundance than a dull retirement; and now God hath given us enough of the former, but an abatement, God knows, of the later.

Nay, are there not some still, who are sick at the very naming of *Peace*, who would fain have the wars continue, whose only delight it is like *Salamanders*, to live in the fire of contention, and fish in troubled waters? *Sons of the perverse foolish* (d) *woman*, jars and dissensions, whose glory it is to spill that blood upon the ground which cost their Saviour his.

And for the Word of God, how hath it been discountenanced, scorned, contemned, despised? was there not a time (and not long since) when to say a man was a laborious, constant conscientious Preacher, was enough to hinder him from rising (as we used to say) or all preferment?

And now that our Church doors are open, that there is abundance of such excellent means, and freedom every where, What means these creepings into corners, these frequent Conventicles of so many *Schismatiques* and *Separatists*? grown now so numerous (through too too long connivance) that they do not onely threaten the overthrow of true Religion, subversion of faith and good manners, destruction of all Order, Discipline and Charity, but threaten many Godly and Orthodox Divines, threaten the Assembly, threaten the Parliament, nay, threaten both you and the Government you shall establish, if not according to their fancies, while one professes himself for *Paul*, another for *Apolo*, a third for *Cephas*, and

(d) Ἀφῆται,
ἀδύμης ὁ ἀνέ-
στη ἐστὶν ἐκεί-
νῳ ὁ πολέμῳ
ἐρεταί ἐπὶ δὴ μὲν
ὀχυροῦνται.
Insuperabilis se-
lestas, privatus
homo est ille qui
bellum amat in
populo mori se-
rum. H. mer. in
a. Iliad.

and few very few (God knows) truly and sincerely for Christ and his Gospel.

And of those that doe attend our publike Ordinances, how many itching ears have we amongst them ? let a Minister preach the truth of God, as clearly and plainly as any, yet if he be not of their humour, if not just of their opinion, (as the people in the *Acts*. 22. 22.) so cry they out, *Away with him, it is not fit such a fellow should live*; at least live to have any fellowship or communion with them.

Ah good Lord ! how glad would the poor Protestants in
 Queen *Maries* dayes have been of one of those Sermons
 which we so much pish at, and neglect every day ? How glad
 would the poor *Indians* in *America* and elsewhere be (if
 it should please God once to open their eyes) but to gather up
 the crumbs that fall from under our Table ?

Nay, take the best, and most constant hearers, and compare their practice with it, I am afraid it would be found far short: so quick and forward are many to heare, but slow, very slow (God knows) are we all to practise, never remembering that fearfull sentence of our Saviours, Luke 12. 48. *To whom much is given, of him shall much be required, and He that knows his Masters Will, and doeth it not, shall be beaten with many (c) stripes.*

Luke 12. 47.
(c) ὁ σὺ γὰρ
μειζον ἢ χεί-
ρεις, τοσούτο
πλέον ἢ κόλασις
τῆς μετὰ ταῦτα
ἐμάρτυρου,
Chrysoft.

Yea (God be mercifull to us all in this one thing) how may each one here present, lay his hand of his breast and say with himself, How many good *Sermons* have I lost? How many heavenly lessons have I forgot? How many wholesome exhortations have I slighted? How many blessed *Calls* from God have I neglected? Then tell me whither hee have not cause to *weep and mourne*, especially when he considers withall how these and the like deafnesses to former have forced God to

His *last Call*, (to wit) those sore judgements and punishments that are amongst us.

I told you before, God called a *great way off* in the wars of the *Palatinate, Germany, Ireland, &c.* and for these *four* years and upward aloud in *England*; but where now is the hearkning to this call? *Have*

Have we not those are as deaf at their Countreys miseries, as if it never concerned them? or as if there were no wars in England? (f) I would to God the security, muttering, and unthankfulness in the Countrey; the gluttony, drunkennesse, riot and excess, both in mear, drink, and apparel here in the City, did not too manifestly proclaim to every mans face, how little men are grieved for the afflictions of Joseph, (g) how little they lay to heart (h) the sufferings of their brethren in other parts, and how little apprehensive they are of their calamities.

I would onely desire such, whoever they be, that they would often meditate of that Cup of trembling mentioned by the Prophet Isaiah, Isa. 51. 17. and threatened more punctually by the Prophet David, Psal. 75. 8. In the hand of the Lord there is a cup, and the wine is red, it is full of mixture, and he powreth out the same: but the dregs thereof, all the wicked of the earth shall wring them out and drink them.

Such a Cup we cannot but take notice of, that God hath held out for these divers years together, and the wine hath been red, even as red as blood; yea, and it hath been full of mixture too; firing, burning, plundering, spoiling, ransacking, undoing, &c. have been the sad ingredients in this mixture; nay, and God hath poured it out too upon many parts of this Kingdom, and yet we here (and divers other places besides) as secure, as carelesse and incompassionate as ever.

I say no more but onely this, other parts in the Countrey have drunk deep of the Cup, I pray God London, and these hereabouts, be never forced to drink of the (i) dregs.

Let it teach us all in the fear of God, to admire and stand astonished at the forbearance and loving kindnesse of the Lord our God, *Tam pium nemo, tam pater nemo*, never so good a God, never so loving and indulgent a Father, that will by no means destroy till he hath called and given warning, and waits for the conversion of poor sinners.

I would to God (mean-while) men would but learn here of God to be more milde, more compassionate and merciful one to another. What means this rancour? this malice? this

(f) *Quis dicit Deum illum ubi nullus animam tangit affectum, stuporem inane, qui nullo prorsus erigatur & exaceretur, nullo fluctatur atque inclinatur affectu, non omnibus vitiis iudicatur esse peiores?* Aug. Ci. Dei. l. 14c. 9

(g) *Si frater es compatiere fratri pro te patienti, compunctum pro eo qui pro te prior punctus est; si non dolens, luges, plangis; deliras, desipis, belluam sapis, &c.* Bern. in Psal. 90.

(h) *Soli filii Irae iram non sentiunt nec tristantur de rebus.* Bern. Epist. 256.

2 Use.

(i) *Non quia durum aliquid, ideo reus natus, quia stupidum est, ideo sanum.* Aug. Civ. Dei.

3 Use.

Dolenda iniuriæ nec dolere mortis est signum. Bern.

(k) *Fermè acer-
rima proximo-
rum odia sunt.*

Tacitus.

*Dilectio sola
discernit inter
filios Dei & fi-
lios Diaboli.*

Aug. in 1 Ioh.

Tractat. 3.

*ἡ ἀγάπη κα-
ταγίνεται τοῦ
ἔχθραν*

Greg. Naz.

*Ubi odium ibi
charitas esse non
potest; ubi cha-
ritas adest, ibi
nil boni.* Aug.
super Matth.

(l) *Vitam anima
qualibet culpa
polluit, servatus
vero dolor con-
tra proximum
occidit; menti
namque ut gla-
dius figitur, &
muscron illius
ipsa viscerum
occulta perfo-
rantur.* Greg.

l. 10. Mor.

(m) *O formido-
losa sententia!
Si parva fratri-
bus non dimitti-
mus, magna no-
bis à Deo non
dimittentur.*

Hieron. l. 3.

super Matth.

hatred and uncharitableness one towards another (k) ? was there ever such heart-burnings (l) such hardheartedness, such unsatiable thirst, of ruining and destroying one another, without call, without mercie ? Suppose God should but so deale with us, and take us at an advantage, for a Word for a gesture, for one action many years agoe, as men now adayes seeke to take others, O ! what would become of the best of us (m) all ?

Learne, learne, I beseech you, so to deal with others, as you looke God should deale with you another day.

And last of all in the feare of God, let me so far prevail with you all, as to make you take heed, for the future of ever abusing these warnings, and goodness of God any more. Take heed of stopping thine ear at Gods Call, call he how, or when he will, least God stop his ears at thine another day, as he threatens, (*Pro. 1. 24. to the 29 ver*) it is a sad place and worth taking notice of. *Because I have called (saith God) and ye refused, I have stretched out my hand, and no man regarded, but ye have set at nought all my Counsell, and would none of my reproof (26) I also will laugh at your calamities, I will mock when your feare commeth, (27) When your feare commeth as desolation, and your destruction commeth as a Whirlwind, when distress and anguish commeth upon you, (28) Then shall they call upon me, but I will not answer, they shall seeke me early, but they shall not finde me.*

Si non audies vocem misericordia, senties vocem iudicii; si non Deum minantem, senties punientem, saith Bernard. It is as a Glosse upon this; because I call'd and you would not heare, you shall, and I will not; and (f) now you will not heare the voice of my Mercy, you shall ere long feele the voice of my Judgement, if you will not heare God when he threatens, you shall feel him when he punishes.

To that end (and so to conclude the second generall part of the Text) if all this will not doe, if all these Calls from God will not move thee, I desire thee (whosoever thou art) to know that God has one Call more, besides all these, thou never

never heardest yet, and that is *vocem Tube* the Call of the last Trumpet, when Christ shall come the second time in glory with thousand thousands of his Angels to judgement in the clouds, (u) when the Trumpet shall sound and the dead shall arise, when God shall call thee out of the dust, to appeare before his Judgement seat, and there to give an account to him, as of the neglects, so much more of the contempt of all his former Calls : by his Spirit, Mercies, Word, Judgements, &c. You that are High and Noble, in great places and trust in this our Israel, who have called so many to your bar, & summoned them before you, Remember withall I beseech you, that there is another Summons coming out for you too (o) and you must all be cald to another Bar, to give an account, as of the Trust imposed in you, so of all your actions and intentions. And you who have so oft given Judgement in other mens matters, remember I pray you that there is another judgement coming, (that which Saint Paul speaks of (2 Cor: 5. 10) We must all appeare before the Judgement seat of Christ that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.) There as you have (p) scanned other mens actions, so must yours be scanned with an impartiall (q) eye, and you rewarded accordingly; and though you have no higher Court to call you to an account here on Earth, yet remember there is one in heaven, and to that wee must all stand or fall for ever.

O think, think therefore with your selves sometimes, when you see poor malefactors startled and frighted at your call or Summons and stand trembling at your bar ; think I say, thus must I my self be singled out another day, thus must I stand trembling (r) before the judgement seat of Christ to give an account to him of all mine actions toward others, and judgements here below, and then let the thought of this move thee to deale with others (I say no more) as thou lookest Christ should deale with thee, and not dare to do or say any thing here, but what thou dardest avouch as just and right, before

(n) *Esse quoque in jatis reminiscitur affore Tempus.*

Quo mare, quod tellus, correptaque regia cali Ardeat, & mundi moles operosa laborect. Ovid.

(o) *Potentissimi quondam reges nudo latere palpitabunt; exhibebitur tunc cum prole sua igneus Iupiter; adducetur cum suis Plato discipulis, Aristoteli argumenta non proderunt, &c.* Hieron. ad Heliodor.

(p) *Ne minima quidem cogitationes, aut verba minutissima indiscussa remanebunt.* Greg.

(q) *Nec gratia praevenitur Index, nec misericordia flebitur, nec peccata corrumpitur, nec satisfactio mitigatur.* Aug.

(r) *Quid mirum tremere homines, cum astantem Colum-*

An Iudicij tremant Angelica potestates? Bed. Quid facient Tabulae, quando nat quomodo Virgula Refertis quascumque, cum Caelus Paradisi conturbatur? Greg. 1 Cor. 5. 10.

the

the Tribunal of the Almighty God hereafter.

I have been long about the *Call* (and yet you cannot say but God hath been longer) I pray God make both effectual to you all. I will be shorter in what remains.

III.

The *Time* of your Summons follows next in order, as the third general of the Text, and that is punctual to a day, *In that day.*

In that day : what day is that ? we read in Scripture of many dayes; a day of *Blacknesse and darknesse*, of *clouds and thick darknesse*, a day of *plague and pestilence*, of *famine* and of the *sword*, a day of *fasting* and afflicting the soul, of *rending the garments*, and *lying down in the dust*. Which of all these dayes is this ?

Joel 2. 2.

Oecolamp.

Ans. Most Expositors hold that it was in *Athaz* his time: *Quum jam pra foribus esset interitus cum perspicua erant signa Ira Dei*, When destruction and ruine was at hand, when appeared manifest tokens of the wrath of God.

But because I'll bound my self, my Observations shall be confined onely to what I finde in the first 15 verses of this Chapter (the rest being another Prophecy) and therein you may observe *four several dayes*, in all which *God Calls* sadly to the duty of *Weeping and Mourning*.

1. In the 1, 2, and 5 verses, *What aileth thee now, that thou art wholly gone up to the house tops*, viz, for fear and terror, that they might bemoan their condition there ; as by (*Isa. 15. 3. Jer. 48. 38.*) may appear was the custome. Vers. 2. *Thou art full of stirs, a tumultuous City.* (¶) Vers. 5. *It is a day of trouble and perplexity, &c.* And all from the Lord God of Hosts, (all comes from him) therefore in the 4 verse the Prophet cries out because of such a day, *I will weep bitterly, labour not to comfort me, &c.*

Then here is the first day.

A day of frights and fears, of stirs and tumults, of trouble and perplexity.

When men are at their wits ends, and know not which way to turn them, when *stirs and tumults* are in a City and Nation, *trouble and perplexity* in a State and Kingdom, when

(¶) *Clamoribus plena Destrina Hareticorum quae non in sensu, sed in multiloquio & clamore versatur. Ob multitudinem deceptorum frequens civitas & exultans propter superbiam appellatur. Hieron. in locum.*

men are afraid to lie down in the evening, for fear of murdering in their beds, or having their houses fired about their ears: dare not go out in the morning, for fear of being surprised or plundered of all before they return: when things are carried in a *Tumult*, as it is in a distempered body, not reason and judgement (those superior faculties of the soul) bear the *Sway*, but fancy and frenzy, making a very Beldam within ones own bosome.

When a man is not sure of his house, of his estate, of his life, of any thing, but all is as a rude multitude will; whensoever thou seest such a day, then know this is the time wherein God calls.

And give me leave to apply particulars as I go along.

Shall I ask you whether your eyes ever beheld such a day or no? the more happy you, if you have not: God help those parts of the Kingdom that have seen no other day for above these four years together, whose ears are continually filled with the noise of the drum, and sound of the trumpet, frightened with fears and alarms, whose eyes have beheld such stirs and tumults as their forefathers never saw, *stirs* in the City, *stirs* in the Country, *stirs* in the Church, *stirs* in the State, *stirs* *Ville Hieron.* at home, and *stirs* abroad, every where almost *Tumults* and *in locum, &c.* *stirs.*

And for *Troubles* and *Perplexities*, shew me that place, or almost that person (x) through the whole Kingdom, is free from these; King troubled, Parliament troubled, City troubled, Assembly troubled, all the whole Kingdom troubled out of measure.

Go into the Army, (u) there you may hear the Souldiery troubled for want of pay, and by reason of other divisions and discontents among them; into the City, all troubled for want of Trade; into the Church, men troubled for want of Discipline and good Government; and in the Countrey, a thousand troubles and perplexities there: here's one complains he's plundered of all, there another he's turn'd out of all, and that wrongfully and unjustly, as he conceives, (x) here's some complain of their heavy *Taxes* and *Billings*, that they have

(x) *Quem tranquillum quaeso, quem non laboriosum aut anxium diem egimus? Petrarch.*

(u) *Si in forum iueris, ibi rixa, & pugna, si in curiam adulationis, si in domum privatam, &c. Chrylost.*

(x) *Nomine mortalium iniuria sue parva videntur. Salust.*

have not bread left for them and their children: there others of wrongs and oppressions from some Committees, and the insolency of under-Officers (how justly, God knows) but this I'me sure, there's such a loud Cry of this *Trouble* and *Perplexity*, almost every where, as (if things be true) cries to Heaven for vengeance against those, who abuse your *Authority* and *good intentions*, for their own ends, well worth your notice, and looking after: A day of troubles and perplexities you see it is every where.

(y) *Qui per poenitentiam peccata diluit, angelica salicitatis consors in aeternum erit.* Aug. l. de mirac. S. S. Interdum laebryma pondera vocis habent, Ovid.

And now, what doth God call for in this day, but for *Weeping and Mourning*, to weep (y) for the *stirs* and distempers in thine own bosome, which cause these broils and *stirs* without? To be troubled for thy sins in thy soul, which have caus'd these troubles in the State: to *mourn* for offending thy good God, which has caused these offences and perplexities abroad. In a word, to *Weep and Mourn*, that thou art the *Aban* that hast troubled Israel, and by thy sins and rebellions, brought these troubles and perplexities upon the Kingdom.

This is the first day.

I I. The second day you may read of in the 4, 5, 6, and 7 verse: Verse 4, *because of the spoyling*, &c. verse 5, *A day of treading down, breaking down the walls, crying to the mountains*, ver. 6. *Elam bare the quiver, with chariots of men and horsemen, and Kir uncovered the shield*, ver. 7. *Thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in Array at the gate.*

So then the second day is

A day of spoyling and treading down, of breaking down walls, of chariots and horsemen, of shields and Array.

In a word, *A day of War, and the sad consequences thereof.*

(z) *Qualis per arva Leo fulvum miltari fronte concutens Libani. Sen. Trag.*

When former *stirs* and tumults break out into open rage of robbing and spoyling, of treading down all, (z) when *Horsemen and Troopers*, take not what's their own, but what they please, when no man can say his cattle are his own, his house is his own, his lands his own, his wife his own, his life his own, but all at the mercy of boysterous and cruel men,

In a word, when all is filled with Souldiers and Armies, with wars and fightings, and what ever are the sad concomitants of rage, fury, and division. *This is the other day.*

And would you have me apply it, I confesse should you command me to doe it with mine eyes, I could doe it better then with my Tongue; or did you bid me write the parallel with my teares, I could doe it far sooner then with inke, while my poor Country engraves it deep in characters of blood.

Ah! poor England! not long since thy foes envie and admiration, now the heavie object of thy friends pittie and enemies scorn. *She that was great among the Nations, and Princessse among the people, how is she now become solitary as a widow robbed of her children?* and why? *Because the Lord hath covered the daughter of Zion with a cloud in his anger, hath cast down the beauty of Israel, and remembered not his footstool in the day of his anger: but hath kindled a fire in this our Zion, and it hath almost devoured the inhabitants thereof.*

Lam. 2. 1.

4. 11.

O blessed God! How hast thou broken us with breach upon breach, and yet our hearts are not broken; we complain of violence & wrong, and yet our lives are full of both; thou hast afflicted us, and we have not received instruction, *Thou hast wounded us and there is no healing for us.* Spoyling and treading down, cries and bitter lamentation, father against son, and son against father, brother against brother, and friend against friend, plundering and murders, rapine and villanies, cruelties & barbarisme, are spread every where up and down our coasts, and yet we are not humbled.

Ier. 14. 9.

Tell me all you that passe by, who have been abroad and seen goodly Churches ruined and laid waste, Gods ordinances and Ministers abused, whole Towns plundered over and over, and utterly undone, (a) goodly houses, nay whole streets, all on a flaming fire: You who have seen on your right hands thousands of poor stript men, women, and children flying for their lives: on the left, thousands naked lie sprawling upon the ground, some dead, some gasping, some groaning out their last: Here one shot in piteer, joynt from joynt, and limbe from limbe, there another nothing but wounds, and mangled all

(a) *Hae sunt belli decora, profuisse uenit, nocuisse quamplurimis, &c. Erasmus.*

over, there a third weltering in his own gore. You who have seen yong Infants snatcht from their mothers breasts, and brains dash'd against the stones, Wives ravisht before their husbands eyes, after, husbands lain before theirs. You who have heard the shrieks and cries of women and children, and seen hundreds tumbled head-long into ponds and rivers, some sprawling out, knockt down again, without pittie or compassion, without respect either of sex or age, of young or old (b).

(b) *Arma non
servant modum,
nec temperari
facile nec repri-
mi potest stric-
ta enfis ira: Bella
delectat cruor.*
Seneca in
Herc. fur.
Trag. 1.

You that have seen these and a thousand villanies more, say, whither this black day hath not befallne us, or at best, a very gloomy morn, God in his mercie send us a clearer day.

And now in this day especially doth God justly call for weeping and mourning, thereby to bemoan those jars and oppositions have been against grace and goodnesse, which have caused these oppositions one against another: to bewail those disorders in thine affections which have made these disorders in the Common-weal, those jars within which have caused those without. Every distemper, every cruelty, every outrage and villany thou seest or hearest of, is a severall call from God, to humble thee and make thee (with Job) *abhor thy self in dust and ashes.* And that's a second day.

Iob 42. 6.

III.

The third day is a day of humane confidence and presumption Verse 8, 9, 10, 11. Ver. 8. *Thou didst look in that day to the armour of the house of the Forrest (Verse 9.) Ye have seen also the breaches of the City of David, that they are many, and ye gathered together the waters of the lower pool, (ver 10.) And ye have numbred the houses of Jerusalem, and the houses have ye broken down to fortifie the wall (ver. 11.) Ye made also a ditch between the two walls for the water of the old pool. All hitherto is good, lawfull, and carefully done, but what follows in the latter end of the 11. ver. But ye have not looked unto the maker thereof, neither had respect unto him that had fashioned is long agoe: heres their fault, for men to prepare, and fortifie and strengthen themselves, all is very good and expedient; but so to trust in these, as to neglect God and wave him, so to look down upon the earth, as not withall to look up to heaven, so to be busied and to rely upon the arme of flesh, as not at all and*

and principally to look up unto God; here was their fault, and therefore immediately upon it cries out the Prophet in the words of my Text, *In that day, in that day of all others*, most cause to call to weeping and mourning, when the creature is trusted and the Creator neglected.

And tell me (my beloved) is not this our day? Was there ever more looking to armes, breaches, waters, fortities and the like? and all exceeding good and necessary. - But the question is, Have we not *rested* here? in the means? in the outward provision, and strength? and never looked to God the *Maker* of it? Have we not *trusted* in our Armies? boasted in the multitude of our host? been confident of our strength? prided our selves in assurance of victory? never looking up to the Lord of Hosts all this while, till God has brought us down, and made us see, and know, that though great Armies go forth, and expectation be raised, *Horses prepared for the day of battell*, (c) yet the *success* is of the Lord? And tell me (I beseech you) when had we ever worse *success*, then when we were most *confident*? when better then when most *diffident* of our selves, and relied onely upon God (d)?

And give me leave (I beseech you) to deal freely with you, I was not ca'd hither to flatter, (with *Elibu* in *Job* 32. 22. -) *I know not how to give flattering isles unto man, for in so doing my Maker would soon take me away* I am afraid, I say, much afraid, that too much of this untoward Weed grows in all our gardens: too much *confidence* upon the meanes and probabilities, upon strength and policie, upon great preparations, and our own endeavours: and if so, then in this day God calls to *weeping and to Mourning* now, to prevent weeping after miscarriages when it is too late. This, this alone not taken heed of, will foile all your Armies, break your Navies, marre your Treaty, spoile all your designs. Use all lawfull means in Gods Name, but do not trust to any, onely to the Lord in whose hands are the *issues of life and death*, of War and Peace.

The fourth day is found in the thirteenth Verse, *Behold joy and gladnesse, slaying Oxen, and killing Sheep, eating flesh,*

Prov. 21. 31.

(c) *Non homo ideo non viciisti quia de tuo præsumpsisti, qui præsumpsisti de viribus suis antequam pugnet prosternitur.* Aug. de rebus Apost.

(d) *Multos impedit à firmitate præsumptio firmitatis:*

Nemo erit à Deo firmus nisi qui à se ipso sentit se infirmum. Aug. de V. Dom.

c. 14.

IIII.

and drinking wine; Let us eat and drink, for to morrow we shall dye.

(c) Οἱ τρυφῶ-
σπορες χαυδι-
ζατες. Clem.

Alex.

Humilis & ab-
jecti animi,
Terra plane fi-
lii.

(f) Canine a-
quantur is
stupor. Tertul.

(g) Membra pu-
erida & mortua
qua sensum non
habent; Tales
sunt Christiani
qui de alienis
afflictioni-
bus non dolent.

Aug. in Psal.
130.

(h) τῶν ἐπιθυ-
σῶν διακινῶν
βίον αὐτῶν (ἡ-
συχῶντες, qui vi-
sum in dios per-
sequuntur pe-
rinde ac non vi-
suri. Clem.
Alex.

IIII.

A day of joy and gladnesse, eating and drinking, prophane-
nesse and profulenesse.

When midst all the judgements of God, men are secure
and carelesse, serving their lusts and pleasures, (e) midst all
the tossings of the *Ship* of the Common-wealth, are asleep
upon the *Mast-top*, not awak'd with all the waves and bil-
lows that roar and swell round about (f) them.

This is a sad day indeed, wherein no light appears, not of
grace or goodnesse, but not so much as of sense or apprehensi-
on; (g) and yet is not this day with us? have we not those are
as gluttonous and riotous, as drunk and inemperate as ever?
midst all the heavy judgements of God upon this Land? heed
nothing, regard nothing, eat, drink, and are all merry? (I would
to God you would take special notice of these) (h) To such
I say no more, but what follows in the next words, ver. 14.
And it was revealed to me in mine ear by the Lord God of
Hosts, surely this iniquity shall not be purged from you till ye
dye, saith the Lord God of Hosts.

Mean while, *This is the day*, wherein God calls for sad
thoughts, and deep expressions of grief, to counterpoise that
exuberant excess of joy that is in others, that so, if it be possi-
ble, the noise of our sighs and tears may out-cry their sins,
and divert an heavy judgement from us.

I doubt I have held you too long in the description of this
dark winters day.

There is nothing now behinde, but the *fourth* general part
of the Text, the subject matter whereunto you are called to,
Weeping, Mourning, Baldnesse, and girding with Sack-cloth,
which because I will not be tedious, I will onely tell you what
it is, giving you the *Theory* of it, and leave you unto the
Practick.

Here are you see four particulars;

All the difficulty lies in the *explication* of them; the two for-
mer need none at all, every one apprehending what is meant
by *Weeping and Mourning*, to wit, outward expressions of
that grief and sorrow uttered by the eyes, voyce and tongue,
the

the root whereof lies hid in the heart and soul within.

All the Question is, What is meant by the two later, *Baldnesse* and *Sack-cloth*.

1. For *Baldnesse*, *ad rasuram* most read it, to such a baldnesse as was made on purpose by shaving of the hair of their heads, and sometimes beard, it being the custome (i) among the Ancients, especially in those Eastern countreys, upon some great humiliation, to have off their hair, to cut off that excrement wherein so much pride is taken, the better to make themselves ashamed, and contemptible before men, that so their thoughts and hearts might be answerable, and they ashamed of themselves in the sight of God: So Ezra, 9. 3. (*When the people had sinned in mingling themselves with the heathen*) I rent my garment and mantle, and plucked off the hair off my head and beard, and sat down astonished. So Job 1. 20. having lost all that ever he had, *rent his mantle and shaved his head, and fell down upon the ground*, and this they used (not as the Popish Priests now adays for distinction of their Orders, and intimation of some strange mysteries I know not what) but an high expression of their humiliation to make themselves ashamed for the evil either they had done, or did befall them.

(i) *Hac eo tempore in usu erant Judaeis quum penitentiam profiterentur.* Calv. in loc.

And however it was *unlawfull* to doe it for the dead, (as Jer 16. 6.) because there was no hopes (as one sayes) yet in publike calamities, where there was hopes of better upon their humiliation, they were commanded this as an high expression of it, (as Mica. 1. 16.) *Make thee bald and pole thee for thy delicate children: enlarge thy baldnesse, as the eagle, for they are gone into captivity from thee.*

This is the first; and for *Sack-cloth*, nothing more frequently mentioned in Scripture. David Psal. 35. 13. *When they were sick, I put on sack-cloth.* Jonah 3. 6. *the King of Nineveh put on Sack-cloth.* Ester 4. 1. *Mordecai put on sack-cloth.* 1 King 21. 27. *Ahab put on Sack-cloth.* Thereby to imitate likewise their dejection and humiliation, counting the roughest garment too good to cover that body that had been the instrument of so much sin, and deserved such a judgement. So then take all together, and they make up a full and ample

Expression

(k) *Signa quidem sola non sufficientia; nam conversio à corde initium habet, non quod signa repudiare velit; sed ea non sufficere, nec Deo per se grata esse ostendebat.* Calvin. in loc.

(l) *Non ergo poenitentia in sacco aut cilicio, aut ulla re externa sed in animo consistit.*

Quos verò poenitet, ij displicent sibi, peccatum oderunt, & tam acri doloris sensu punguntur, ut seipsos & antea vitam exhorreant. Calvin. ibid.

(m) *Sed cum hoc fieri non potest, quin simul in confessionem erumpant coram hominibus, ideo Vates signa exteriora nominat, quibus conversionem nostram testamur, &c.* Idem & ibid.

(n) *Significat ipsos ad poenitentiam vocatos esse ut coram Deo sese dejicerent, & poenitentia signa praberent coram hominibus.* Idem.

Expression of a general humiliation. For the eyes heres *Weeping*, for the heart heres *Mourning*, for the head heres *Baldness*, and for the loines and whole body heres *Sack-cloth*, intimating thereby that *Humiliation must be universall*, over all the parts: not the eyes weep and heart laugh, or the heart sob, and the head devise mischief, the head bare, and the rest of the body covered with pride & vanity, but it must be in all.

And yet this is not all; as the Prophet *Isaiab* saith (58. 5.) *Is it to bow his head as a bulrush, to spread sack-cloth and ashes under him, wilt thou call this a fast, or an acceptable day unto the Lord?*

Nothing lesse, *Signa quidem sola non sufficientia* (saith Calvin)

(k) outward shewes will not serve the turn, and again, *Poenitentia non in sacco aut cilicio, &c.* (l) Repentance does not consist in sack-cloth, or such like outward things, but inwardly in the soule; They who truly repent (saith he) are displeased with themselves, and their former evil wayes. *Sed cum hoc fieri non potest, &c.* (m) yet since this cannot be done, without some expressions likewise before men, therefore the Prophet names those outward signes onely, whereby we testifie our humiliation unto others, these being *Symbola & effectus poenitentia*, non vera poenitentia, Signes and effects of repentance, not repentance it self?

So that in a word hereby is meant the whole dutie of repentance exprest only by these outward signes, not as if therein it did consist, but as whereby it most manifests and declares it self unto others; (n) for howsoever its true, there may be these and yet no true repentance within (an Hypocrite being able to go as far in outwards as any righteous man whatsoever) yet whensoever there is true Repentance within, it will shew it self in these at one time or other.

And God rather pitches upon these for mens sake, that they may be Witnesses of this repentance and humiliation. For if there be no expressions without, its true that man may have a good heart within, I am not to condemn him, but I have

just cause to suspect him. On the contrary, if I see another that does *expresse* a great deal of sorrow by *teares* and *mourning*, &c. tis possible that mans heart may be naught; but I must take heed how I judge it to be so, I not being able to look into the heart, but onely to judge by outward signes.--- And for his inwards, I must leave him to another, even to his own judge, to whom he must stand or fall.

This may be sufficient for *explication*. Time will not give me leave to enlarge my self, Ile onely name two particulars (which might be insisted on) and so draw towards a conclusion.

1 Hereby it appears, that upon a sad and serious occasion, *It is lawfull to expresse the dejection of our souls by outward expressions of our body, as Weeping and Mourning, &c.*

But alwayes with this caution, that this be *not all*, or that we do not content and please our selves with outward, onely.

(o) If so, hear what the Prophet *Isaiah* saith, 1. 11, 12, 13, 14. *To what purpose is the multitude of your sacrifices unto mee, saith the Lord? I am full of the burnt offerings of Rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs or of hee-goats. 12 When you come to appear before me, who hath required this at your hands, to tread my Courts? 13 Bring no more vain oblations, incense is an abomination unto me, the new-moons and Sabbaths, the calling of Assemblies I cannot avay with, even the solemn meeting. 14 Your new moone, and your appointed feasts my soule hateth, they are a trouble unto me, I am weary to bear them, &c.*

Strange! most of these were such things as God himself had commanded, and yet because they contented themselves (as the Papists now, in *opere operato*) in the deed done, in the outward performance, and their lives were not answerable (as follows afterward) therefore doth God say, his soul hateth them.

So with us, to what purpose is it to *fast*? if not from sin; to weep? if not unto repentance; to mourn? if not unto amendment; to have the head bare, and not the heart? to have sackcloth without, and pride within? this is but a mocking

(o) Non loquitur Vates de hy-pocritico Calvinitio & amittu sacci (quibus & reprobi absque penitentia non inter Judeos tantum, sed inter Christianos etiam in speciem uti solent) sed de veris vera rescriptis cutia indicis, quapropter & scutum & lorum pramissum, testem veri doloris & penitentiae non fuisse. Musculus in loc.

(p) *Hinc collige Quid sit officii nostri, quum Ira Dei signa nobis apparent, nempe profitemdam esse penitentiam nostram, non tantum coram Deo, sed etiam coram hominibus: ritus quidem indifferentes sunt, nec jubemur sacrum induere, aut e-
 vellere capitulum; sed veritas horum signorum serio atq; ex animo capefcenda est.* Cal. in loc.
 (q) *Est enim pñis affectibus quadam stendi voluntas & plerumq; graves lachrymas evapora-
 torat dolor.* Ambros de Obitu Valentin.
 (r) *Non quod Prophetia signa repudiari velis, sed ea non sufficere, nec Deo per se grata esse ostendebat.* Calvin in loc.

(N) *Ita quatenus incitamenta, sunt causa penitentia, quatenus verò testimonia, effectus dici possunt: nam quæ gerimus nostri reatus insignia, nos magis commovent, ut nos peccatores & reos agnoscamus: sunt autem effectus, quia nisi antecederet penitentia nunquam ad ea ex animo suscipienda impelleremur.* Calvin. (t) *Oculi augent dolorem.* Cicero Epist. fam. (u) *Ad Calvitiu, ut omnia opera mortis radant, & auferant de corpore suo.* Hieron. in loc.

mocking of God; but where outward and inward go together, that is well pleasing to him.

2. Observe here *what it is that God expects upon dayes of publike Humiliation.* (p) (I have spoken of it before) to wit, an high expression of Humiliation, *Weeping, Mourning, Baldness, girding with Sack-cloth*: what, all outward? no, but strained from within, when sorrow of heart shall squeeze tears out of the eyes; (q) sadness of soul for sin, cause sadness and mourning without; when baring of the conscience before God, shall cause baring of the head and shame before men; when rough Sack-cloth of repentance in the heart, shall expresse it self by Sack-cloth upon the loins, and mourning weeds without. This being certain, That no outward expression, *Weeping, Mourning*, or the like, is acceptable of it self, (r) but either as it shews (s) what's within, or else fits for it.

If you demand now, why God looks for such serious expressions, &c. I could answer in three several particulars. I will onely name them.

1. That we might be humbled, *Hiscæ externis signis, quasi stimulis ad detestationem peccati* (t) *incitamur*, we are spurred up by those outward expressions to the detestation of sin, and *ad Calvitiu*, (u) &c. (saith Saint Hierom) we are called unto baldness, to stir us up to shave off all the pride and exuberant naughtiness of our hearts and be humbled, God ever expecting at our hands, that outward and inward should be futable.

2. That thus we being humbled, God might be *pacified*; what? with these outward signes? (as the Papiſts fondly imagine) no, by no means, take heed of thinking so: no, nor yet with thy humiliation of it self; not with any of these (I say) as *Causes*, yet not without them as *Duties* and *Con-*

comitants

comitants; We read often that God hath been pacified when he found a soul humbled; but we never read that he was so without any humbling at all.

3. That (God being thus pacified) man might be saved, that is the chief end of all Gods Calls, for the good and salvation of his poor creatures; humbling our souls, pacifying his wrath, &c. all end in this, that God may be glorified, and man might be saved.

I shall winde up all with a twofold Application.

1. If it be so, that upon these serious grounds God looks for an intire Humiliation, both outward and inward; what shall we think of such (I mentioned before) as will perform neither? They'll not forbear a meals meat; (x) not a sigh, not a tear, not a groan comes from them: *The King of Nineveh laid aside his robes, and covered himself with Sack-cloth and sate in ashes.* Something alike proportionable (sure) though not the same, might justly be expected from Christians now. But to do the quite contrary, to brave it in apparell, & appear glorious upon such dayes as these; for men and women to sit here before the Lord upon these mourning occasions, in gorgeons colours, begarded with silver and gold, with broyded hair, naked breasts, patcht and painted faces, &c. is abominable to God and all good men; and I wonder such can hold from shame and blushing, thus to mock God, as when he calls for *Sack-cloth and Mourning*, they are in all their jollity, in all their bravery.

(x) Male domine ser-
visur gula
qua (super
capitis nu-
quam caplo-
sur, &c.
Ambros.
de Ieiun.

(y) Somo-
ptum abo-
get qui mo-
ram in qua
liora, incipit
esse quod
non erat,
& definit
esse quod e-
rat. Greg in
Ezek.

Tanto quisq;
debet esse
humilior,
et ad ser-
vandum
promptior in
movere,
quanto in se
obligatus
conficit in
reddenda
ratione.
Mans.

O consider (my beloved) what you come hither for; is it not for your selves? for your lives? for your souls? for your friends? nay, for the safety of three Kingdoms? And is this a posture or habit fit for Sutors? would any coming into the Church take you for Beggars, that looks upon your gorgeons attire and gallantry? and yet Beggars you must be (y) if ever you look to have an *Alms* of Mercy at the hands of the Almighty.

O let my soul stand in a *begging posture* before the Throne of Grace, and my outward deportment be as miserable thereunto, so shall I hope for a good *Alms*, a good return of all my prayers and tears. It being ever the custom of the great God, to exalt the humble and meek, and the rich and lofty to cast down away.

But now secondly (for a conclusion of this long Exercise) Let my words (in the last place) be seasonable to you all, to persuade you to this Duty of Weeping and Mourning upon

this proper day, and when God himself Calls for it.

O think I doth God in these sad times call me to *Weeping*, and shall I laugh and be merry? to *Mourning*, and shall I rejoyce? to *Baldness*, and I put on mine Ornaments? doth he call for *Sackcloth*, and I pride my self in gorgeous attire? *How oft convenient Baldness is to Color.*

I do not say, but there may be a proud heart under a mean habit; and contrary, an humble soul under a rich garment; but be thy heart what it will be, when God calls for the *Whole man*, outward and inward, deny it not: still remembering this Caution; to take heed of *rising* in any outwards whatsoever; and what outward expressions soever thou makest, that thou have a care they be like water coming out of a Spring or fountain, not gliding off a rock, (that is) from an inward principle of grace within, not an outward conformity onely, and compliance without; from a sad heart grieved for sin; from a troubled soul for offending God; from an inward hatred of every way, and a resolute purpose (by the grace of God) to live better: then weep with *David* (and spare not) till thou canst weep no longer. And let me adde one thing more.

Let it come from a *deep affection* & apprehension of thy countreys miseries, and thy sins in particular, which have been the causes of it.

Give me leave (*Honorable and Beloved*) in the *choise* of all; to leave a *Sad meditation* upon your thoughts; I say, again and again, Your sins that have been the causes of it.

Deny it who can, your sins, my sins, all our sins have been the *Shoulders* of that blood has been spilt, have been the procurers of those woes and miseries that are upon us.

There is not a man or woman here present, no nor throughout the whole Land, but they have helpt to make the breach wider, to make the wound deeper, they have helpt to blow the flame higher, nay, they have brought their Tagger, to set poor *England* all on fire!

I beseech you now use all means possible to quench it, you (*Rights Honorable, the great Senators of the Land*) with your Advice and Counsel, and the utmost of your endeavours, now that God puts the ensuing opportunity of a *Truce* into your hands.

AND now give me leave (*Honorable and Beloved*) to adresse my self to you, whom God has honoured with such a blessed

Oppor-

Opportunity, as neither you nor your fore-fathers ever had before, to save the life of three Kingdoms at once. We all look upon you, as those who are designed to be our Temporal *Saviours*, our Temporal *Redeemers*, as those who are to be the great *Vanquishers* to take up the great and sad Controversies of the Land upon your shoulders: An heavy burden indeed, and too heavy for you to bear alone; yet be not discouraged, there's *One* on whose Errand you go, and I hope will go along with you, that has promised to carry the greatest part, nay, bidden you cast all upon him: *Psal. 55. 22. Cast thy burden upon the Lord and he shall sustain thee.* It cannot but be a singular comfort unto you, that you have such an one to bear with you, and to ease you. Yet let me tell you, you must bear your *Share*, you must do the utmost of your endeavors, and we beseech you do it *faithfully and thoroughly* (as we are confident you will) for the recovery and salvation of this bleeding, gasping, dying Kingdom.

Far be it from me (*Honorable and Beloved*) to take upon me (before you go about this *Treaty*) to be so presumptuous as to prescribe rules or give directions to you, whose (both) *wisdoms* and *Fidelties*, we bless God for: I never had so good a conceit of my self, or so bad of you, as to dare such a thing. Nor did I ever love *meddling* *Spheram*, to meddle with State-matters, or things above my reach, farther then so, as to *pray* for, and wish well unto them. Yet give me leave, I beseech you, as a *Divine*, in the compass of my *calling*, within the bounds of my *Treaty*, within the verge of the very *Power* I have in hand, and upon occasion of your meeting to-morrow, as to-morrow, to speak three words in your ears, which you may think on as you ride along, and may be your remembrance when you are there.

1. Labour I beseech you to carry *publick* *partes* with you *by* *your* *with* no sinister ends, nor by respects, no private aims whatsoever, but all publick for the good of the Land, & for the glory of God; and that though some things should not so well suite with your own private either opinions or interest, yet, *more* *Div* & *Relig* &c. for it may tend to Gods glory, and the poor bleeding Kingdoms good, let those overway all private ends whatsoever, and so may you look for Gods blessing upon you.

2. Keep God always in your Eye; carry God out with you, and whatsoever the issue of this *Treaty* be, bring God down with you.

(2) *Omnia qua à nobis geruntur, non ad nostram salutem conferre debemus.*
Cicero in Catil.
Nullus est casus pro dignitate & libertate patriæ non ferendus.
in Idem.

(a) *Psalm*
8 *Ordination*
2 *Psalm*
Hom. in
Hiad.
is d' ad
Budor
Gods
will
epist.
ador.
Hom. in
Odyf.
(b) Chron.
15. 2.
(c) Exod.
30. 7.

in all your debates let God go before you, begin with God, go on with God, and end with God: (a) still keep him in your sight, in every passage of your Treating. So If you keep close to God, you need not fear, but God will keep close to you; but if you forsake him, he likewise will forsake you. (b).

3. Take deeply into your thoughts the present (ad condition of this woful Kingdom as now it stands; the present condition I say (not as it was) but as now it is (as Pharaohs servants said to him) (c) almost quite destroyed already, and apply your remedies accordingly, that so, though you do not do so much as you would, yet you may what you can, to save from utter ruine and destruction.

A Physician that comes to a Patient desperately ill of a burning fever or the like, doth not go about, or think to make him well presently, and as strong and healthy as before; All he aims at in the first place, is how to save his life, and abate the malignancy of his disease; then, after, by degrees, by the help of good medicines and dyet, sets him up right again.

God hath made you (Right Honorable and Beloved) our Physicians, you have as sick a Patient sala into your hands as ever any had, a poor Kingdom, all in a desperate malignant burning fever: we can never look or expect that at this Treaty you should make your Patient sound, and in perfect health out of hand: (no, God knows, its gone too far to hope for that) all that we desire for the present is, for Gods sake, to save the Life of the Kingdom, and we will not doubt but afterward by your good physick and dyet, it may recover in time, and grow strong again.

Mistake me not I beseech you, far be it from me to speak the least word for a daub'd, palliated, unsettled Peace (with some, let Religion or Laws sink or swim, so we may have Peace upon any terms) no, God forbid, Truth and Peace must go together: and this is a rule may satisfy any sober man, That there can be no good peace with men where there is no peace with God. But this is that I say, though you cannot fully cure your patient, or do so much at first as you desire, yet aim at this in the first place, we humbly pray you to save the life of a bleeding Kingdom, the life of Religion, the life of Laws, the life of Liberties, &c. save but the life at first, that it perish not, and we will not fear of its recovery by degrees, and growing healthier in time then before.

And

And let me adde one thing more, endeavor it, rather I beseech you, because you do not know whether ever you may have the like opportunity any more: In all humane probability, this is one of the last gentle, healing medicines, that ever this Land is like to have: purged (though I am afraid, not from its iniquities) and blooded it hath been oft before. How many *summers* shall I say, or *years*? nay, how many floods, how many rivers, nay, seas of blood hath poor England lost within these five years? (it is now grown *faint*, very faint (God knows) a good *Cordial*, an happy Accommodation, were the likeliest Physick in the world, to set it right again.

If this *Treaty* do no good (I will never question the power of an Almighty God, nor the care of so wise and vigilant a *Senate* as you are). But mean-while my soul trembles within me, to think what in all likelihood will be next: Nothing but bleeding, and bleeding again, till at last I am afraid poor England will quite bleed to death, unless your wisdoms (which next under God we rely upon) finde some happy means out how to prevent it; and God upon your reasonable endeavours be pleased to shew himself in the Mount, in *as is Moriacula*, and make our extremity his opportunity of shewing mercy to a declining Kingdom.

O for Christ his sake therefore put to your helping hands (as we doubt it not) to save a poor Kingdom, nay, (as I said before) three Kingdoms at once: all those men whose lives will be spared by an happy peace, will all bless you: all those wives that otherwise will lose their husbands, will all pray for you: all the poor children that (if these Wars continue) will lose their parents, and aged parents that will lose their children, will all with one mouth praise God for you: nay, we shall all desire God to reward you: do your endeavors therefore, we beseech you, and the Lord give a blessing to you.

And let me tell you one thing more (*Right Honorable*) to your comfort; You go upon as much *advantage* to this business, as even Treators went: Advantages, you will say? quite contrary: the wound festred; the disease grown desperate, oppositions infinite, distances irreconciliable, are these advantages? Still I say you go upon as great advantages as ever Treators went; why? You go upon the wings of so many thousand prayers; you go down upon the full tide of so many millions of tears; you go with the full gail of so many heavenly wishes and ejaculations up to God for you: Here is your advantage.

Go

Go on therefore in Gods name and prosper; While you treat, we will pray; while you debate, we will weep; while you demand, we will beg; while you parly, we will knock, and cry at heaven gates for a blessing on you: even so *Amen*.

The Lord prosper the works of your hands unto you; the Lord prosper your handy work, the blessing of the God of Peace be upon your endeavours, that you may bring an happy Peace home with you. And to this, let all those that wish well to this our Sion, lift up their voyce and say, *Amen*.

And then for all you that stay behinde, let me speak one word to you too, that every one help forward to quench these flames. You that are able help with your purses, with your strength, with your abilities, with your friends, and whatever may conduce thereunto: All you that hear me, and every one else with your prayers and with your tears.

There are but three ways usually to quench an house on fire and preserve it: 1. By crying out for help. 2. By setting up Ladders and getting about it. 3. Or by pouring on water to dead and quench it.

Use these means, I beseech you, to stay a Kingdoms flames. Ah my beloved, its too too manifest that poor England shall on fire; 1. *First*, help for the Lords sake, every man help as for his life to quench those flames. 2. If thou beest not tall enough, mount up the Ladder of thy prayers and tears or climb up upon the Ladder of Christs Cross, by a true and lively faith above it. 3. And then lastly pour, pour on whole buckets of tears; call to thy kindred, thy friends, and all to pour on theirs. However, forget not to cry mightily to Christ thy Saviour and Redeemer to pour on his blood. One drop of thy precious blood (blessed Saviour to make an Atonement for this poor Land and Nation) will do it: even so *Amen*, sweet Jesu *Amen*.

However (to conclude with my Text) since God shall not thy duty too: perhaps he may help to quench those flames which thus have made, (b) thy *broken mourning* may help to recall the dying groans of many thousands; thy *beliefs* may move others heads in the day of battle; thy *sack-cloth* help to cleanse thee and this Land with a blessing.

Offer therefore (and *avenge* and spare not) to *truce* and *assured* repentance (be sure of this) that God himself has promised, *will wipe all* *iniquities*: *his* *be* *his* *his*: He hold you no longer. He thinks with *Joseph* and *your* *knows* *full* *you* *and* *some* *of* *your* *sin* *no*, and desires to go out your *salvation*: *out* *in* *Gods* *name*, He now *decide* you: And God in his good time *will* *all* *your* *and* *from* *you* *ever*.

(b) *Primum*
quis daret
Capiti meo
aquam, &
oculis meis
fontem la-
chrymarum;
forte enim
non repen-
tes ignis
extinguitur,
quod inte-
rim fluens
lachryma
diluitur.
Item.
Gen. 43.
30.

A Continuation of the Catalogue of Fast Sermons Preached before the Right Honorable House of Lords, from January 19. 1644. to December 31. 1645.

- Jan. 19. Mr. Richard Viner. } not
1644. } Mr. Mich: Newton. } Printed.
Feb. 26. } Mr. Ant: Parn. Not Printed.
Mr. Simon Will. Isa. 63. 5.
Mar. 24. } Mr. Stephen Marshall, Psa. 102. 16, 17.
1644. } Mr. Francis Chappell, Psa. 49. 10.
Apr. 30. } Mr. Thomas Valentine. } Not
Mr. John Ward. } Printed.
May 18. } Mr. Alex. Henderson, Job. 18. 36, 37.
Mr. Jeremiah Whitaker, 1 Cor. 15. 19.
100 } Mr. Sam. Rytherford, Lpk. 8. 22.
June 29. } Mr. Mar. 13. Mar. 8. 26.
Mr. Daniel Gendrop, not Printed.
July 23. } Mr. Robert Baily, Isa. 63. 17.
Mr. Thomas Hodges, not Printed.
Aug. 27. } Mr. George Gillies, Mal. 3. 2.
Ms. Anthony Burgess, Job. 6. 27. - 29
Extraordinary for the Miseries of Scotland.
Sept. 5. } Mr. Alexander Haiderfau, } not
Mr. Lazarus Simeon, } Printed.
Sept. 24. } Dr. William Gange, Ezek. 36. 11.
Dr. John White, Psa. 137. 1.
Octob. } Dr. Cornelius Burger, Amos 3. 3.
29. } Mr. Thomas Will. Isa. 44. 5.
Nov. 26. } Mr. John White, Dan. 9. 25.
Mr. Jeremiah Burroughs, Phil. 4. 13.
Dec. 31. } Mr. William Gange, } not
Mr. Richard Gange, } Printed.

A Continuation of the Catalogue of Fast Sermons Preached before the Honorable House of Commons (being the fourth Volume) beginning where the last ended, viz. Jan. 19. 1644. and ending Decemb. 31. 1645.

- Jan. 19. Dr. John White, Isa. 22. 13.
1644. } Mr. George Walker, Psa. 58. 9.
Feb. 26. } Mr. John Maynard, Prov. 24. 31.
Mr. Philip Nye, not Printed.
Mar. 24. } Mr. William Gange, Act. 13. 36.
1644. } Mr. John White, Psa. 12. 1.
Apr. 30. } Mr. Stephen Marshall, Psa. 101. 7.
Dr. Cornelius Burger, Jer. 4. 14.
May 18. } Mr. Joseph Carey, Isa. 7. 9.
Mr. Thomas Fry, not Printed.
June 29. } Mr. Thomas Hodges, not Printed.
Mr. Richard Byfield, Isa. 24. 23.
July 23. } Mr. Francis Woodcock, 1 Sam. 2. 30.
100 } Mr. Thomas Newton, Job. 11. 20.
Aug. 27. } Mr. John Carey, not Printed.
Mr. John Lightfoot, Rev. 20. 1.
Extraordinary for the Miseries of Scotland.
Sept. 5. } Mr. Daniel Gendrop, } not Printed.
Mr. John Ward. }
Sept. 24. } Mr. Samuel Gillies, 1 Sam. 17. 14.
Dr. Thomas Fangle, not Printed.
Octob. } Mr. Francis Taylor, Psa. 74. 20.
29. } Mr. John Strickland, Isa. 50. 11.
Nov. 26. } Mr. John Bury, Isa. 51. 11.
Mr. Peter Henry, Job. 18. 2.
Dec. 31. } Mr. John Foxcroft, Isa. 38. 12.
1645. } Mr. William Gange, 1 Cor. 5. 10.

A Catalogue of all the Sermons Preach'd upon the dayes of Publike Thanksgiving before both or either Houses of Parliament, from September 7. 1640. to March 12. 1645.

- Sept. 7. } For the Brevitied between
England and Scotland
1640. } Mr. Jeremiah Burroughs, Isa. 66. 10.
Mr. Stephen Marshall, Psa. 124. 6, 7, 8.
Nov. 9. } For the deliverance from the Gun-
1641. } powder-Treason.
Dr. Cornelius Burger, Psa. 76. 14.

- Nov. 9. } Mr. Richard Newton, Job. 1. 10.
1641. } For the recovery of the Plana-
and the Parliament and King
before the Lords.

Mr. Edmund Calamy, Ioh. 24. 15.
 June 15. Mr. Charles Herl, Psal. 95. 1.
 1643. Before the Commons.
 Mr. Stephen Marshall, Rev. 15. 2, 3, 4.
 Mr. Obadiah Sedgwick, Esther 9. 1.
 Nov. 5. For the deliverance from the Pow-
 1643. der-Treason.
 Mr. Stanley Gower, not Printed.
 Before the Parliament and City of
 Jan. 18. London at their Publike Feast,
 1643. Mr. Stephen Marshall, 1 Chron. 12.
 38, 39, 40.
 For the Victory given to Sir Will.
 Apr. 9. Waller and Sir Will. Balfores Ar-
 1644. my, over Sir Ralph Hoptons Army.
 Mr. Obadiah Sedgwick, Psal. 3. 8.
 Mr. Thomas Case, Dan. 11. 32.
 For the Victory given to the Lord
 Apr. 23. Fairfax at Selby in Yorkshire.
 1643. Mr. Andrew Pern, not Printed.
 Mr. Joseph Carryl, Rev. 20. 16, 17.
 For the Victory over P. Ruperts at
 July 18. Marston-Moor in Yorkshire, and
 1644. the Surrender of York.
 Mr. Richard Vines, Isa. 63. 8.
 Mr. Alexander Hinderfon, Mar. 14. 21.
 For the deliverance from the Pow-
 der-Treason, and for the success
 at Newbery, the delivery of New-
 castle, Tinnemub Castle and Liver-
 pool in Lancashire.
 Nov. 5. Before the Lords.
 1644. Mr. William Spurston, Eze. 9. 12, 14.
 Mr. John Strickland, Psal. 46. 7.
 Before the Commons.
 Mr. Anthony Burgess, Rev. 19. 12, 13.
 Mr. Charles Herl, 2 Sam. 21. 16, 17.
 For taking Shrewsbury, and Re-
 March gaining of Weymouth,
 12. Mr. John Arewsmith, 1 Sam. 7. 12.
 1644. Mr. Richard Vines, Deut. 33. 22.
 For the Victory at Marby-Field, &
 the Regaining of Leicester.
 June Mr. Stephen Marshall, Psal. 102. 18.
 1644. Mr. Richard Vines, not Printed.
 For the Routing of General Goring

in the West, & in the North.
 Before the Lords.
 Mr. Obadiah Sedgwick, not Printed.
 July 22. Mr. John Ward, Deut. 33. 16.
 1643. Before the Commons.
 Mr. Gaffer Hick, not
 Mr. Humphrey Chambers, Printed
 For the taking Bath, Bridgewater,
 August Sherburn and Searbrough, &c.
 22. Mr. Thomas Case, Isa. 43. 14.
 1645. Mr. John Bond, Isa. 25. 9.
 For the taking of Bristol, Routing
 the Kings Forces near Chester by
 Genl. Poyntz, also a great overthrow
 of Montrosses Forces in Scotland.
 Before the Lords.
 Octob. Mr. Simeon Alys, not Printed.
 2. 1645. Before the Commons.
 Mr. John Ley, not
 Mr. Thomas Coleman, Printed.
 For the deliverance from the Pow-
 der-Treason.
 Nov. 5. Mr. Edmund Calamy, not
 1645. Mr. Matthew Newcomen, Printed.
 For the taking of Dartmouth,
 Before the Lords.
 Mr. William Strong,
 Mr. Richard Ley.
 Feb. 5. Before the Commons.
 1645. Mr. John Bond,
 Mr. Anthony Harford.
 For the taking of Chester.
 Before the Lords.
 Feb. 19. Mr. Daniel Candrey,
 1645. Mr. Joseph Carryl.
 Before the Commons.
 Mr. Thomas Case, Psal. 107. 30, 31.
 Mr. Francis Woodcock.
 For the Victory at Torrington in
 Devon, &c.
 Before the Lords.
 Mar. 12. Mr. Obadiah Sedgwick, Psal. 2. 12.
 1645. Mr. John Bond, Jer. 37. 9.
 Before the Commons.
 Mr. Gaffer Hick, Jer. 31. 23.
 Mr. William Strong, Isa. 5. 4.

